



TEACH YOURSELF BOOKS

This excellent volume fills a gap in the material available on the language of the Persians. Mr. Mace is particularly to be congratulated upon his treatment of the grammar . . . the coverage is thorough and leaves little if anything to baffle the learner in his later, more advanced studies.

The Incorporated Linguist

MODERN PERSIAN

John Mace

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PREFACE

PERSIAN is an Indo-European language, that is, it is related to the tongues spoken in Western Europe. As a result of the spread of Islam after the death of the Prophet, many Arabic words were introduced into Persian, which came to be written with the Arabic alphabet; yet in its grammatical structure and its basic vocabulary Persian remains Indo-European, hence quite unlike Arabic.

Persian is therefore an easy language for us to learn to speak; at first the writing and reading of it seem difficult, but with the right approach we can learn even this quickly. This book attempts to teach the basis of the reading and writing, with the minimum of grammar, in the first dozen lessons; thereafter the grammar and idiom of the language can be explored more fully. A transliteration in Roman characters is given for the first few appearances of every word, phrase or sentence, but you should try as soon as you can to pick out the words direct from the Persian script, reading them several times over to accustom your eye to the forms. Plenty of practice is given in this, in the early lessons of the book. The book is in three main parts—Alphabet, Grammar, and Vocabulary-building, and in addition it has a Key to the exercises, an Index, and vocabularies each way.

The book is called *Teach Yourself Modern Persian*; this is important. Arabic forms of speech and orthography do appear in everyday Persian talking and writing, and where they do we have mentioned them; but there is no more need

for the student of Modern Persian to learn Arabic than there is for the person learning, say, French to know Latin first. I do not speak, understand, read, or write Arabic beyond the half-dozen or so examples of it which appear in this book.

You ought to enjoy learning Persian—Iran is a fascinating country, unique in her long history of civilisation and art. Iran is being re-discovered by thousands of English-speaking people—British and American—and it is their need to understand and be understood among this friendly and hospitable people that has prompted the writing of this book.

I should like to take this opportunity of thanking Professor Savory, of the University of Toronto, and Mr. Leonard Cutts, the Editor-in-Chief, for their many helpful suggestions on the text.

I am also indebted to Messrs. Bruno Cassirer, of Oxford, for their kind permission to reproduce the miniatures on pp. 93 and 117, and to the Trustees of the British Museum for allowing me to reproduce drawings of the archaeological fragments on pp. 39, 79, and 201.

JOHN MACE.

NOTE: *Iran* is the country; *Iranian* the nationality; *Persian* the national language, originally the tongue of *Fars* in the south of Iran. In English *Persia* is used to mean *Iran*, but this is, really, inaccurate.

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PART ONE

Alphabet

الف با

LESSON 1

Persian is written with the Arabic alphabet, slightly modified. We write Persian in the opposite direction to English, that is, not from left to right but from right to left. Persian books begin at what to us would be the back of the book.

ا ā

The Persian *ā*, long *a*, is a long open sound, halfway between the *a* in bar, calm, dark, and the *a* in wall, talk, ball. It is an *a* with a touch of *o* in it.

At the beginning of a word it is written

ا

with the long sign over it.

In the middle or at the end of a word it is written without the long sign :


ب b

The Persian *b* is pronounced exactly as is *b* in English. When it begins a word, it is written

ب

(to the ← left) and is joined from there to the next letter, thus :

(up ب) ب bā = with

Remember that the line of writing starts here , on the extreme *right* of the page. The *ā* ا must be struck upwards immediately from the *b* ب thus :

ب ب ب ب ب ب ب (Begin here)
meaning "with" in Persian.

Now long, final *m* :

شام (dinner) *shâm* شام شام شام
 "dinner with stew".

شام با آتش شام با آتش شام با آتش
 نام (name) *nâm* نام نام نام نام

A very useful suffix is *-am* م- (short *a* unwritten), meaning "my" :

(as the *ا* is anti-clockwise, آیم *âb-am*
 the *ب* is turned round ب) (my water).

Practise :

آبیم آبش *âbesh* آبیم آبش *âbam* آبیم
 نانم (meaning ?) *nân-am* نانم نانم نانم
 آشیم (my stew) *âsham* آشیم آشیم آشیم

Just as "his/her/its" became شان "their", so
 "my" becomes plural مان *-emân* "our" :
 آبمان *âbemân* آبمان آبمان

Practise :

نانمان "our bread" *nânemân* نانمان نانمان نانمان
 شام "my dinner" *shâmam* شام شام شام
 سنام (meaning ?) *sennam* سنام سنام سنام

§ Remember to hold on to the double letter : *sen-nam*.

D. Persian *d* has only one form ; it is not joined to the left, i.e. to the letter following it. In this respect it is like *alef* ا.

د *d*

Practise it. Make the hook fairly sharp, and the whole letter resting on the line of writing :

(from here)

د د د د د د د د د د د د د د د د

آمد آمد (short *a* not written) "he came" *âmad* آمد
 بد بد بد (meaning "bad" in English) *bad* بد
 دم دم دم (o like oo in foot) "tail" *dom* دم
 دمش دمش دمش "its tail" *domesh* دمش

VOCABULARY

we, us ما *mâ*
 you شما *shomâ*
 I, me من *man*
 bad بد *bad*
 tail دم *dom*

he came آمد *âmad*
 my (suffix) م *-am*
 our (suffix) مان *-emân*
 name نام *nâm*
 dinner شام *shâm*

EXERCISES

I. Write, pronouncing as you write :

(a) آمد آمد آمد بنا آمد بنا آمد
 (b) شش شش شش سنام سنام سنام
 (c) دم دم دم دمش دمش دمش
 (d) بد بد بد بد بد بد

II. Translate and write out, pronouncing as you write :

(a) its tail. (b) her name. (c) our dinner. (d) their bread. (e) my dinner. (f) our water.

III. Read aloud your Persian for Ex. II.

IV. Read aloud (without translating) :

(a) بنا با آن آب آمد بنا با آن آب آمد
 (b) سنام سنام سنام شش شش شش
 (c) آبیم آبیم آبیم آبش آبش آبش آبمان آبمان آبمان
 (d) نامش نامش نامش نامش نامش نامش
 (e) شام شام شام شام شام شام

V. Translate into English Ex. IV.

LESSON 4

The long *ī* or *ee* sound heard in bean, lean, is written in Persian :

ِ short (i.e. not at the end of a word)

ی long (i.e. at the end of a word)

There is a rule which forbids the letter *ī* or *ee* to begin a word in writing: therefore if a word begins with the sound *ee* the letter *ī* is introduced, preceded by *ā* *alef*. This *ā* *alef* is mute. It serves merely as a "prop", to announce that the word is beginning with a vowel.

That is why, when *alef* is actually sounded, *ā*, at the beginning of a word we take care to mark it long: *ā*. This tells us that the *alef* is not merely an introducing letter for another vowel, but a long vowel in its own right. Compare :

āsh آش *ān* آن *āb* آب

where the *ā* *ā* is sounded, with

این "this" *īn* این

where the *ī* or *ee* is the actual vowel sounded, the *alef* being a mere dummy, an orthographic convention.

Practise, saying it as you write it :

THAT

THIS

آن آن آن آن آن این این این این این

Do not confuse *ī* or *ee* with *ī* or *ee*. *B* has one dot beneath it, *ee* has two. Note that the long form of *ee* ی has no dots at all.

ی *ee* is also used for the sound of the English consonant *y*, as in year, yoke, you, and your. When *ī* is used in this

manner, as a consonant, it needs no *alef* to introduce it at the beginning of a word: it is only the vocalic *ī* which must be so introduced.

Practise :

یا یا یا یا یا یا "or" *yā*

Look now at the Persian word for "he comes", *mī-āyad* :

میاید

d y ā ī m (reading from the *m* leftwards)

←

The *m* we know from the last lesson. The first *ī* is *ee*. The *alef* in the middle of the word is *ā*, a long open sound halfway between the *a* in bar, calm, dark and the *a* in walk, talk, ball.

The second *ī* is a consonant, *y*. After it is pronounced a short *a*, not written, and lastly a *d*.

Similarly : میایم *mī-āyam* "I come".

Practise "the builder came" :

بنا آمد (no-می)

and "the builder comes" :

بنا میاید (no-می)

The letter *b* gives us a useful preposition-prefix. It means "to".

Practise :

بشما "to you" *be-shomā*

بمن "to me" *be-man*

بما "to us" *be-mā*

ببنا "to the builder" *be-bannā*

When the *be*-prefix is attached to a word beginning with long *alef* *ā*, the resulting combination is still read as two syllables.

Pronounce :

بآب *be-āb* (two syllables) = to the water

Write :

بآب بآن بآب بآن آب بآن آب بآن آب

When the *be*- is prefixed to a word beginning with another vowel introduced by a dummy *alef* *ā* (in words like *in*, for example) the *be* is written straight on to the *alef*, and the whole word is read with *be*- as quite a distinct syllable.

Pronounce : باین

be-in (two syllables) = to this

VOCABULARY

this این *in*

or یا *yā*

he/she/it comes میاید *mī-āyad*

to, towards (prefix) *be*-

I come میایم *mī-āyam*

Practise :

بآن آب باین آب بآن بنا باین بنا بمن میاید بشا آمد

EXERCISES

I. Write, pronouncing as you write :

(a) میاید میاید میاید (b) آمد آمد آمد آمد

(c) بشا میاید بشا میاید (d) من میایم من میایم

(e) میایم میایم

II. Translate and write, pronouncing as you write :

(a) I am coming (= I come). (b) he is coming

III. Read aloud your Persian for Ex. II.

IV. Read, without translating :

بآن آب میایم	(a)
باین آب میاید	(b)
آب با این آتش	(c)
آن بنا آمد	(d)

V. Translate Ex. IV.

LESSON 5

Persian *r* is written ر. In writing it is similar to *alef* and *d* because it is not joined to the letter following it.

It is pronounced with a strong roll of the tongue, like a Scots *r*.

Practise, following the arrow :

ر (down) ر

VOCABULARY

(1) door در *dar*

(2) in در *dar*

man مرد *mard*

has, he has دارد *dārad*

Iran, Persia ایران *irān*

I have دارم *dāram*

head سر *sar*

cold سرد *sard* (adjective)

Iranian, Persian ایرانی *irāni*

Alef at the beginning of a word is written :

(a) *ā* to signify *ā*, long *a*.

(b) *ā* as a mute letter introducing any vowel.

You will remember how in the word این *in*, the *alef* was a pure orthographic convention. In the same way the word

اسب *asb* or *asp* "a horse"

begins with an unwritten *short* vowel *a*. The *alef* is there to introduce this initial vowel. Do not read the *alef* itself as *a*—the *a* is not written, but introduced by the dummy *ā* *alef*.

Practise :

اسب اسب اسب "horse" *asb* اسب

This man has a horse :

این مرد اسب دارد *in mard asb dârad*

(the VERB is usually last word in a Persian sentence).

That man is coming on horseback ("with a horse") :

آن مرد با اسب میاید *ân mard bâ asb mîâyad*

ت ت ت

ت *t* is written exactly like ب *b* in all respects except that it has two dots above the letter instead of one below it. The short and long form are used just as you have learned to use long and short forms of :

ب ب ب
ن ن ن
م م م
so : ت ت ت

Practise :

ب ب ب ت ت ت ب ب ب ت ت ت

VOCABULARY

as far as, until تا *tâ*

he/she/it is not, isn't نیست *nîst*

is, he/she/it is است *ast*

Practise :

اسب اسب اسب اسب horse
تا تا تا تا until

This is a horse :

این اسب است *in asb ast*

That isn't a horse :

آن اسب نیست *ân asb nîst*
(the verb comes last)

na-. The prefix *na-* (short *a* not written), joined to a verb beginning with a consonant, makes the verb negative :

دیدم *dîdam* I saw

ندیدم *nadîdam* I did not see

میایم *mîâyam* I am coming

نمیایم *namîâyam* I am not coming

Before a verb beginning with a vowel, the prefix is written *na-* and pronounced like "nigh" in English :

آمد *âmad* he came

نیامد *nayâmad* he did not come

Notice that the long sign over the *alef* is dropped here.

Before going any further, make sure now that you know all the vocabulary we have had to date, by looking back at all the previous lessons. Then check that you know the use of the prefixes

be- to (check its use before *alef*)

na- + consonant } makes verbs negative :

nay- + vowel } "do not, does not, did not"

and of the suffixes

ش *-esh* his, her, its

شان *-eshân* their

م *-am* my

مان *-emân* our

} added to nouns which end in a consonant

EXERCISES

I. Write, pronouncing :

(a) من اسب دارم *man asb dâram*

(b) من اسب دیدم *man asb dîdam*

(c) این اسب ایرانی نیست *in asb îrânî nîst*

(c) It can show that the words before and after the *ézâfé* are in apposition to one another :

mard-é-dûstam مرد دوستم
the man, my friend . . .

If the word before the *ézâfé* ends in a consonant, as in the examples (a), (b), and (c) above, the *ézâfé* is not written ; it has to be read into the text.

If the word before the *ézâfé* ends in one of the long vowels | *â* or *û*, the *ézâfé* is written *ی* *î* and is pronounced -*yé* :

â-yé or *û-yé* ای

e.g. (a) possession : *rû-yé-mard* روی مرد

the face of the man, the man's face

(b) adjective : *bannâ-yé-îrânî* بنای ایرانی
the/an Iranian builder

(c) apposition : *bannâ-yé-dûstam* بنای دوستم
the builder, my friend . . .

If the noun before the *ézâfé* ends in the long vowel

î-ee ی

the *ézâfé* is not written, but is pronounced with the same *y*-glide as in the case of *â-yé* and *û-yé* above : *î-yé*.

Thus : *îrânî-yé-dûstam* ایرانی دوستم

the Persian, my friend . . .

Practise (a) unwritten *ézâfé*, pronounced *é*, after consonantal nouns :

مرد بد (meaning ?) *mard-é-bad* مرد بد
اسب ایرانی اسب ایرانی *asb-é-îrânî* a Persian horse

زن بنا the builder's wife *zan-é-bannâ* زن بنا
اسب دوستان our friend's horse *asb-é-dûstemân* اسب دوستان

(b) *ézâfé* written *ی* after *ا* and *و*, and pronounced *â-yé* and *û-yé* ای and وی :

روی مرد the man's face *rû-yé-mard*

بنای ایرانی the Iranian builder *bannâ-yé-îrânî*

(c) *ézâfé* unwritten after *ی* itself, and pronounced *î-yé* :

ایرانی دوستم the Persian, my friend . . . *îrânî-yé-dûstam*

Notice the difference between :

(a) The Persian, my friend, came } ایرانی دوستم آمد
îrânî-yé-dûstam âmad

and

(b) The Persian is my friend } ایرانی دوستم است
îrânî dûstam ast

In (a) the two nouns ایرانی and دوستم, *îrânî* and *dûstam*, are linked together by the *ézâfé*, as they agree, or are (grammatically speaking) in apposition.

In (b), although the two words ایرانی *îrânî* and دوستم *dûstam* are written as in (i), there is no *ézâfé*.

Again, distinguish in reading between

(a) I have cold water *âb-é-sard dâram* آب سرد دارم

and (b) the water is cold *âb sard ast* آب سرد است

where in (a) and (b), آب and سرد show no distinction, yet in (a) we have a noun-adjective combination (cold water) linked with an *ézâfé*, and in (b) we have the verb *to be* separating the two words in English : the water is cold.

The *ézâfé* is a most important and useful particle in Persian.

VOCABULARY

and { و va	two دو do
o	woman زن zan
he, she او â	from از az
face رو ru	gold زر zar
why ? چرا chera	thief دزد dozd
I run میدوم midavam	mother مادر mâdar
friend دوست dûst	he/she runs میدود midavad

EXERCISES

I. Write, pronouncing as you write :

- (a) آب سرد دارم *âb-é-sard dâram*
 (b) آن اسب بد نیست *ân asb bad nîst*
 (c) چرا آمد؟ *cherâ âmad ?*
 (d) نام این اسب رخش رست
nâm-é-în asb Rakhsh ast
 (e) دوست این مرد آمد *dûst-é-în mard âmad*

II. Translate and write :

- (a) This man is a thief. (b) I came with my friend's horse. (c) I saw the face of that man. (d) This man's wife is not Iranian. (e) I am coming to Iran.

III. Translate Ex. I.

IV. Read aloud your Persian for Ex. II.

LESSON 7

H. Persian *h* has several possible forms :

- (a) At the beginning of a word it is written

$\mathcal{P}_1 \mathcal{E}_2 \mathcal{P}_1$

Practise :

هر هر هر هر هر "every" har هر

- (b) In the middle of words it is written either

(a rare form) +    +

or

(a far more frequent form) + $\begin{matrix} 3 \\ \swarrow \end{matrix}$ $\begin{matrix} 1 \\ \uparrow \end{matrix}$ $\begin{matrix} 2 \\ \searrow \end{matrix}$ +

Practise :

(the h after the vowel is sounded, } " city " *shahr* شهر
i.e. breathed upon) } شهر شهر شهر شهر

(c)| At the end of a word, *h* (which as a consonant is always sounded) appears as :

(a rare form in handwriting, 4 4 4 4 4 &²

but common in print)

or

(in handwriting but never
in print)

Practise writing both ways :

“ the bottom, the end ” *tah* تہ or تہ

(d) Standing alone, h is written γ or \bullet :

(1) moon, (2) month *māh* ماه

A final or lone *h*, *ā*, *u* or *o* is used also to indicate a short vowel, *e*, or occasionally *a*, at the end of a word. This is the only case of a short vowel being written in Persian :

"three" sé ~ a du ~

“having come” *âmadé* آمدہ

This *h*-vowel is *not* used to indicate the *ézâfé*. We shall, however, use the same *é* letter to transliterate it, as it is exactly the same *sound* as the *ézâfé*.

VOCABULARY

nine } نه نه { <i>noh</i>	thing چیز <i>chîz</i>
no } { <i>na</i>	fish ماهی <i>mâhi</i>
three سه سه <i>sé</i>	glass شیشه/شیشه <i>shîshé</i>
everything هر چیز <i>har chîz</i>	ten ده <i>dah</i>
four چهار <i>chahâr</i>	moon, month ماه <i>mâh</i>
every هر <i>har</i>	I give میدهم <i>mîdeham</i>

After a short vowel-*h* the *ézâfé* sounds like *éyé*. It is not written :

shîshéyé dar در شیشه
the glass (i.e. window) of the door

P in Persian is written پ (short) and پ (long). It belongs to the *b*-family, of which we now know

پ	b
ت	t
ن	n (written deep ن in its full form)
پ	p

As you see, it is important to get the dots right. *P* has three dots below it پ پ. Do not confuse it with چ *ch*.

VOCABULARY

screw پیچ <i>pîch</i>	eye چشم <i>cheshm</i>
hand دست <i>dast</i>	father پدر <i>pedar</i>
on the right hand	right-hand راست <i>râst</i>
دست راست <i>dast-é-râst</i>	left-hand چپ <i>chap</i>
on the left hand	foot پا <i>pâ</i>
دست چپ <i>dast-é-chap</i>	what ? چیز ? <i>ché chîz</i>
then پس <i>pas</i>	wool پشم <i>pashm</i>
the right foot	brother برادر <i>barâdar</i>
پای راست <i>pâ-yé-râst</i>	Tehran تهران <i>tehrân</i>
the left foot پای چپ <i>pâ-yé-chap</i>	

Practise :

this thing is a screw *in chîz pîch ast* این چیز پیچ است
 این چیز پیچ است get the dots right این چیز پیچ است
 this month is cold *in mâh sard ast* این ماه سرد است
 این ماه سرد است این ماه سرد است این ماه سرد است
 در این شهر هر چیز بد است in this town everything is bad است
 در این شهر هر چیز بد است *dar in shahr har chîz bad ast*

EXERCISES

I. Write, pronouncing as you write :

- (a) در دست چپ مادرم و در دست راست پدرم است
dar dast-é-chap mādaram va dar dast-é-râst pedaram ast
 (b) بشما هر چیز میدهم *be-shomâ har chîz mîdeham*
 (c) برادرمان هر ماه بشهر میاید
barâdaremân har mâh be-shahr mîâyad

II. Translate and write out :

- (a) I saw all three of (از) you in town.
 (b) The door is on the left.
 (c) In my glass there is no water (= water isn't).
 (d) Every glass has water (in it).

III. Translate Ex. I.

IV. Read aloud your Persian for Ex. II.

LESSON 8

Persian *k* has a short form ک and full forms :

ک (printed, when preceded by a joined letter)

ک (printed, when alone)

It is handwritten ک ک and ک ک

Hard Persian *g* (as in English gun) is written like *k* but with a double headstroke instead of a single one:

(short) گ گ گ گ گ *g*
 (full) گ گ گ گ گ *g*

(The full form is often گ in print. The • is not important and is never written in handwriting.)

Practise:

somebody, *kasî* (write the headstroke last) کسی
 کسی کسی کسی کسی کسی
 butter, *karé* کره کره کره کره کره
 plaster, *gach* گچ گچ گچ گچ گچ
 warm, *garm* گرم گرم گرم گرم گرم

L. Persian *l* is similar to ک *k*:

(short) ل
 (full) ل

Two differences: (a) there is *no* headstroke ˘; (b) ل full-form *l* is deeper than full-form ک *k*.

Practise:

ک ک ک ک ک ک
 ل ل ل ل ل ل
 بله بله بله بله بله "yes" *balé* بله
 پل پل پل پل پل "bridge" *pol* پل
 پول پول پول پول پول "money" *pûl* پول

Special joinings for these new letters:

(a) *k-â* and *g-â* are thus:

	WRITTEN	PRINTED
<i>kâ</i>	کا کا کا کا	کا
<i>gâ</i>	گا گا گا گا	گا

(b) *l-â* is thus:

	WRITTEN	PRINTED
<i>lâ</i>	لا لا لا لا لا لا	لا or لا

(c) *k-l* and *g-l*:

<i>kl</i>	کل کل کل کل کل کل	کل کل
<i>gl</i>	گل گل گل گل گل گل	گل گل

(d) *k-l-â* and *g-l-â*:

<i>klâ</i>	کلا کلا کلا کلا کلا کلا	کلا
<i>glâ</i>	گلا گلا گلا گلا گلا گلا	گلا

! *â* is easily distinguishable from ل short *l* because short *l* joins to the next letter, whereas ! *â* does not, and from ل long *l* because long *l* has the ل final flourish to it, which ! *â* has not.

Practise:

(a) "work" *kâr* کار کار کار کار کار کار کار
 "place" *gâh* گاه گاه گاه گاه گاه گاه گاه
 (b) "good-morning" *salâm* سلام سلام سلام سلام سلام سلام سلام
 (c) "chief, supreme" *koll* کل کل کل کل کل کل کل
 "rose, flower" *gol* گل گل گل گل گل گل گل
 (d) "class" *kelâs* کلاس کلاس کلاس کلاس کلاس کلاس کلاس
 "pear" *golâbî* گلابی گلابی گلابی گلابی گلابی گلابی گلابی

VOCABULARY

somebody کسی <i>kasī</i>	everybody هر کس <i>harkas</i>
never هرگز <i>hargez</i>	did, he did کرد <i>kard</i>
butter کره <i>karé</i>	plaster گچ <i>gach</i>
warm گرم <i>garm</i>	yes بله <i>balé</i>
bridge پل <i>pol</i>	money پول <i>pūl</i>
work کار <i>kār</i>	place گاه <i>gāh</i>
pear گلابی <i>goldābī</i>	flower, rose گل <i>gol</i>
no, not a, none هیچ <i>hičh</i>	class کلاس <i>kelās</i>
principal, head, supreme	nothing هیچ چیز <i>hičh chīz</i>
(adjective) کل <i>koll</i>	nobody هیچکس or کسی <i>hičhkas</i>

EXERCISES

I. Write, pronouncing as you write :

- (a) او از کار آمد *ū az-kār āmad* او از کار آمد
 (b) این گل در آب است *īn gol dar āb ast* این گل در آب است
 (c) هر کس با اسب بشهر میاید *harkas bā asb be-shahr mīāyad*
 (d) پول ندارم *pūl nadāram* پول ندارم

II. Translate :

- (a) What am I giving him ?
 (b) I am giving him bread and butter.
 (c) Is he coming to work ? Yes, he is coming.
 (d) Has he money ? No, but he has work.

III. Translate Ex. I.

IV. Read aloud your answers to Ex. II.

LESSON 9

خ *kh*. Persian *kh*, like the sound of *ch* in the Scots word *loch* or the German *ach*, has a short form خ and a full form خ. It is one of the چ *ch*-family. Be careful not to confuse خ *kh* with چ *ch*.

Practise :

خوب "good" *khûb* خوب خوب خوب
 مرد خوب *a good man mard-é-khûb* مرد خوب
 خیلی "very" *khêilī (ēi as in weight)* خیلی
 این خیلی خوب است *īn khêilī khûb ast*
 این خیلی خوب است این خیلی خوب است

In the written combination *kh-v-ā* the *v* is silent in modern Persian, hence we pronounce only *khā* :

خوا = *khā*

Write, pronouncing as you write :

خواب (sleep) *khāb* خواب خواب خواب
 میخوام (I sleep) *mīkhābam* میخوام
 خواش (a request) *khāhesh* خواش خواش
 خواست (he wanted) *khāst* خواست خواست

Don't confuse خواب *khāb*, sleep (where the *و* is silent and the following *ا* is sounded, *ā*) and خوب *khûb*, good, where the *ا* *و* is sounded.

خواب *khāb*

خوب *khûb*

ف *f*. Persian *f* is written ف in full and ف in short form.

Full ف is long and flat like ب *b* but it has a ring at its beginning, which ب *b* has not.

Practise :

ف ف ف ف ف ف ف ف ف ف ف ف
 (the dot is always over the ring : ف)

هفت *haft* هفت هفت هفت هفت هفت هفت هفت seven
 گرفت *gereft* گرفت گرفت گرفت گرفت گرفت گرفت took, he took
 فردا *fardā* فردا فردا فردا فردا فردا فردا tomorrow

The letter " 'ain " ع .

This letter is used in Persian to mark a break in the flow of speech, or, technically speaking, a glottal stop. If we pronounce " bottle " as it is pronounced in the Cockney dialect, we say " bo'l ". The " ' " represents here a glottal stop, a catch in the breath.

Those who speak German need only to think of their *Kehlkopfverschlusslaut* in such expressions as *die Arbeit*, *geeignet*, and *der Beamte*.

(a) In the middle of a word, 'ain is written ۛ (a triangle) :

" afterwards " *ba'ad* بعد

" meaning " *ma'ani* معنی

(b) Alone, it is written ع

(c) At the beginning of a word, it is written ʻ (the ʻ is a consonant) :

" holiday " 'ēid عید

(ēi as in weight)

(d) At the end of a word it is written ع

Practise :

عید عید عید عید عید
ساعت an hour *sā'at* ساعت
معنی *ma'ani* معنی معنی معنی معنی
بعد *ba'ad* بعد بعد بعد بعد بعد

ج چ. Another member of the چ kh family is ج j, pronounced like our j in jewel.

ج	چ	ch
خ	خ	kh
ج	چ	j

Do not confuse ج j with خ kh. The place of the dot is the only difference in writing.

Do not confuse the sound of ج j with گ g. ج j is soft, گ g is hard.

VOCABULARY

took, he took گرفت <i>gereft</i>	seven هفت <i>haft</i>
good خوب <i>khûb</i>	I sleep میخوابم <i>mikhâbam</i>
request خواست <i>khâshesh</i>	(he) wanted خواست <i>khâst</i>
tomorrow فردا <i>fardâ</i>	very خیلی <i>khêilî</i>
sleep خواب <i>khâb</i>	afterwards بعد <i>ba'ad</i>
holiday عید <i>'eid</i>	Friday جمعه or جمعه <i>jom'e</i>
total, sum جمع <i>jam'</i>	place جا <i>id</i>
meaning معنی <i>ma'ani</i>	

EXERCISES

I. Write, pronouncing as you write :

- (a) من خواست دارم *man khâshesh dâram*
 (b) فردا جمعه است *fardâ jom'e ast*
 (c) این مرد خیلی خوب است *in mard khêilî khûb ast*
 (d) این جای خوب است *in jâ-yê-khûb ast*
 (e) جمع سه و چهار هفت است *jam'-ê-sê o chahâr haft ast*

II. Translate :

- (a) I sleep well (= good). (b) That place is bad.
 (c) What (thing) has he in his (omit) hand? (d) The water is not warm.


III. Translate Ex. I.

IV. Read aloud your answers to Ex. II.

LESSON 10

GH. In Persian there is a guttural *gh*-sound, like a very heavily and thickly pronounced French *r*. It is the voiced equivalent of the letter *خ* *kh* which we had in the last lesson.

This *gh*-sound is spelt in one of two ways :

(a) *gh* like *ف* *f* but with two dots, and  deeper in the full form :

ق ق ق ق ق ق ق ق *gh* ق ق

(b) *gh* like *ع* 'ain with a dot :

غ غ غ غ غ غ غ غ *gh* غ غ

Practise :

قبل از قبل از قبل از before *ghabl az* قبل از

غير از غير از غير از other than *ghêir az* غير از

تغيير تغيير change *taghyîr* تغيير

باغ باغ باغ garden *bâgh* باغ

بقية remainder, rest *baghîyé* بقية

قرمز *ghermez* قرمز

Learn carefully which words have *غ* and which words have *ق* in them, to avoid errors of spelling later.

Numerals in Persian are written → left to right, i.e. in the opposite direction to words. The reason for this is that the Arabic (from which both letters and numerals were taken into Persian) numerals are spoken in order of

increasing size, i.e. smallest first. An Arab reads 1959 as nine and fifty and nine hundred and one thousand ; a Persian reads them as one thousand and nine hundred and fifty and nine, as we do in English.

Here are the numerals 1-10, with their names in Persian :

۱ <i>yek</i>	1 یک	۶ or ۶ <i>shesh</i>	6 شش
۲ <i>do</i>	2 دو	۷ <i>haft</i>	7 هفت
۳ <i>sé</i>	3 سه	۸ <i>hasht</i>	8 هشت
۴ or ۴ <i>chahâr</i>	4 چهار	۹ <i>noh</i>	9 نه
۵ or ۵ <i>panj</i>	5 پنج	۱۰ <i>dah</i>	10 ده

$$۱۹۵۹ = 1959$$

When the numbers are used with a noun or an understood noun, in conversation we use the word

nafar following the number, to indicate people, and

tâ following the number, to indicate things or animals.

nafar and *tâ* are not used if the noun denotes an abstract idea or a measure of time :

دو ساعت two hours سه روز three days (*rûz* = day)

The noun itself is always used in the *singular* form after a number :

دو نفر دوست *dô nafar dûst* two friends

سه خواهش *sé khâhesh* three requests

دو تا اسب *dô tâ asb* two horses

چهار نفر بنا *chahâr nafar bannâ* four builders

پنج تا دارم *panj tâ dâram* I have five (of them)

شش نفر دزد دیدم *shesh nafar dozd dîdam* I saw six thieves

VOCABULARY

before از قبل *ghabl az*garden باغ *bāgh*red قرمز *ghermez*other than از غیر *ghéir az*change تغییر *taghyr*rest, remainder بقیه *baghtyé*

(The numerals 1 to 10, given earlier this lesson, should also be learned.)

EXERCISES

I. Write, pronouncing as you write :

۱ شش با چهار ده است ۲ من سه تا گل دارم
۳ هرکس آمد ۴ او آب گرم خواست

II. Translate :

1. He didn't want money.
2. Three glasses have (= has) warm water (in them), and two have (= has) cold water.
3. I gave (to-) him bread and butter.
4. In his (omit) hand he has three loaves of bread (*sé tá nân*).

III. Translate Ex. I.

IV. Read your Persian for Ex. II.

LESSON 11

Arabic letters. The Arabic alphabet contains letters which have distinct and different sound-values in Arabic, but which, when used in Persian, have the same sound as each other.

For example, Arabic has four letters *z* :

ز (which we have had already)

ذ like *d* with a dot

ض ظ

and ظ which only has a full form but which joins to its left, nevertheless.

ز, ذ, ض, and ظ have different sounds in Arabic. They all have *one and the same sound* in Persian—*z*.

woman *zan* زنsome *ba'azî* بعضیpaper *kāghaz* کاغذnoon, midday *zohr* ظهر

A native Persian word is usually spelt with ز for *z*, though not always. Most words containing ذ, ض, and ظ are foreign words, usually Arabic.

ذ ض ظ = ز

There are in Arabic three letters *s* :

س - (we know already)

ص ض like *z* undotted

ث ظ like *p* but dotted above

ص ث = س

half *nesf* نصفcause, reason *bā'es* باعثdirty *kasîf* کثیفTwo letters *t* :

ت ذ (see lesson 5)

ط undotted

ط = ت

direction *taraf* طرفelectric battery *bâtrî* باطریand two letters *h* :

ه ه ح ح ه (see lesson 7)

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je, jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ٚ is called *alef maddê*. ˆ the long sign is called *maddê*.

Of the above, you must remember that :

ا
د
ر
و } are not joined to the letter following them,
i.e. they have no short form.

ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

ح = like چ, خ, ج but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je, jour*.

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Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا̇ is called *alef maddê*. ˆ the long sign is called *maddê*.

Of the above, you must remember that :

ا, د, ذ, ر, ز, ژ, و } are not joined to the letter following them,
 i.e. they have no short form.

ع is a consonant.
 ا is used to introduce vowels beginning words,
 whether the vowel is short or long.

و, ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
 vowel, *é*, or *a*.
 anywhere else : is *h*.

LESSON 12

The personal pronouns in Persian are :

1st	من	<i>man</i>	I	ما	<i>mā</i>	we
2nd	شما	<i>shomā</i>	you	شما	<i>shomā</i>	you
3rd	او	<i>û</i>	he or she	ایشان	<i>îshân</i>	they (people)
	آن	<i>ân</i>	it	آنها	<i>ânâ</i>	they (things)

You will notice that (1) شما *shomā* "you", like its English equivalent, is used for one person or several ; (2) there is no "gender" whatsoever in Persian words. Hence we use او *û* for both "he" and "she". The plural of او *û* is ایشان *îshân* "they", only used when speaking of people ; (3) things are designated by آن *ân* "it" (literally "that") whose plural is آنها *ânâ* "they" (literally "those things").

When speaking of animals, we can use either او *û* and ایشان *îshân* or آن *ân* and آنها *ânâ*, though we usually use strictly آن *ân* and آنها *ânâ* for the lower animals.

The Persian verb is a very simple thing to master : there are a mere handful of irregulars, and even they follow a clear pattern. Those students who have studied French or German or Russian will find the Persian verb refreshingly simple.

The infinitive of Persian verbs always ends in either -دان *-dan* or -تن *-tan* :

to get or take	گرفتن	<i>gereftan</i>
to eat or drink	خوردن	<i>khordan</i>
to see	دیدن	<i>dīdan</i>
to give	دادن	<i>dādan</i>

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je*, *jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا is called *alef maddê*. ° the long sign is called *maddê*.

Of the above, you must remember that :

ا
د
ر
و } are not joined to the letter following them,
i.e. they have no short form.

ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

If the subject of the verb is emphasized, then we use the verb together with the personal pronoun (which we have bracketed in the tables above)—otherwise, the ending of the verb itself indicates who the subject is:

I got گرفتم I got دادند they gave خوردیم we ate

For the next few lessons, until we deal with the Present Tense in Lesson 14a, we shall give verbs in the Vocabularies first in the Infinitive, then the Past Stem, thus:

to see دیدن دید- *dīdan, dīd-*

The Past Stem is not given in dictionaries written for Persians, as it is always regularly formed. Note that the verb usually stands last in its clause.

VOCABULARY

I من <i>man</i>	to take/get گرفتن <i>gereftan</i> , past stem گرفت- <i>gereft-</i>
you شما <i>shomā</i>	
he/she او <i>ū</i>	to eat/drink خوردن <i>khordan</i> , past stem خورد- <i>khord-</i>
it آن <i>ān</i>	
we ما <i>mā</i>	to see دیدن <i>dīdan</i> , past stem دید- <i>dīd-</i>
they ایشان <i>ishān</i> (people)	
آنها <i>ānhā</i> (things)	to give دادن <i>dādan</i> , past stem داد- <i>dād-</i>

EXERCISES

I. Translate orally into Persian:

- (1) You gave bread to that man.
- (2) We saw a friend with his horse in town.
- (3) He got bread and water.
- (4) They ate bread with butter.
- (5) I gave (to-) him everything.

II. Write out Ex. I.

III. Read Ex. II.

IV. Read aloud:

- ۱ در شهر اسب دیدم
۲ ما ماهی با آب و نان و کره خوردیم
۳ آن مرد سه تا اسب در شهر گرفت
۴ ایشان آن آب و نان را خوردند
۵ بنا پول گرفت
۶ اسب دیدیم
۷ بمرد پول دادم
۸ این اسب آب خورد
۹ در تهران هر چیز دیدم
۱۰ ایشان دو نفر را دیدند

V. Translate Ex. IV.

VI. Copy Ex. IV.

LESSON 12a

فرهنگ farhang, VOCABULARY

then پس <i>pas</i>	to go رفتن رفت- <i>raftan, raft-</i>
bus اتوبوس <i>otóbūs</i>	to be بودن بود- <i>būdan, būd-</i>
late دیر <i>dīr</i>	to come آمدن آمد- <i>āmadan, āmad-</i>
office دفتر <i>daftar</i>	early, quickly زود <i>zūd</i>
bath حمام <i>hammām</i>	cause, reason سبب <i>sabab</i>
yesterday دیروز <i>dīrūz</i>	air, weather هوا <i>havā</i>
coffee قهوه <i>ghahvê</i>	(at) night, شب <i>shab</i>
for this reason باین سبب <i>bé-in sabab</i>	(in the) evening

Using this vocabulary, read aloud the following text:

دیروز

دیروز هوا خیلی گرم بود. من زود حمام گرفتم و قهوه و نان و کره خوردم. پس بشهر رفتم. با اتوبوس رفتم. اتوبوس دیر آمد و باین سبب من بدفتر دیر آمدم. شب من بمنزل آمدم و شام خوردم.

Take each sentence again slowly, practising its pronunciation:

- ۱ دیروز هوا خیلی گرم بود. *dīrūz havâ khêilî garm bûd.*
 ۲ من زود حمام گرفتم و قهوه و نان و کره خوردم
man zûd hammâm gereftam va ghaḥvê va nân va karê khordam.
 ۳ پس بشهر رفتم. *pas bé-shahr raftam.*
 ۴ با اتوبوس رفتم. *bâ otóbûs raftam.*
 ۵ اتوبوس دیر آمد و باین سبب من بدفتر دیر آمدم
otóbûs dīr âmad va bé-în sabab man bé-daftar dīr âmadam.
 ۶ شب من بمنزل آمدم و شام خوردم
shab man bé-manzel âmadam va shâm khordam.

In this lesson we have three new verbs:

to go رفتن *raftan* to come آمدن *âmadan* to be بودن *bûdan*

These verbs all form their past tenses regularly, by first taking *-an* off their infinitives to get the past stem:

رفت رفت- آمد آمد- بود بود-

and adding the regular endings.

All Persian verbs, without a single exception, form their past tenses regularly in this way.

to come آمدن <i>âmadan</i>		to be بودن <i>bûdan</i>	
past stem آمد- <i>âmad-</i>		past stem بود- <i>bûd-</i>	
(1)	آمدم	آمدیم	بودم
(2)	آمدید	آمدید	بودید
(3) {	آمد	آمدند	بودند
	آمد	آمد	بود

to go رفتن *raftan*
 past stem رفت- *raft-*

(1)	رفتم	رفتیم
(2)	رفتید	رفتید
(3) {	رفت	رفتند
	رفت	رفت

تمرین *tamrîn*, EXERCISES

- I. Conjugate گرفتن and رفتن in the past tense.
 II. Fill in the blank spaces in these past tenses:
 (a) to come : آمدن *âmadan* to be : بودن *bûdan*
 past stem آمد- *âmad-* past stem — —

(1)	— آمدم	— آمدیم	من بودم	—
(2)	— شما	— آمدید	— شما	بودید
(3) {	— او	— آمدند	— او	ایشان
	— آن	— آنها	— آن	بود

 III. Answer orally, in complete Persian sentences, these questions on the text:

۱ دیروز هوا خیلی گرم بود؟

۲ من چه زود گرفتم؟

۳ من چه طور (how ? = *ché-toûr*) قهوه و نان و کره خوردم؟

۴ و چه طور من بدفتر رفتم؟

۵ دیروز اتوبوس دیر آمد یا زود آمد؟

IV. Write out your answers to Ex. III.

V. Translate into Persian:

Yesterday I went late to the office. The weather in Teheran was very warm, and the bus was (came) late. In the evening I went home and had (ate) supper.

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

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چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
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° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

Compare :

I got money *man pûl gereftam* من پول گرفتم ۱
(i.e. some money—any money—an unknown quantity) with

I got the money *man pûl-râ gereftam* من پول را گرفتم ۲
(i.e. a particular, known sum which we have already mentioned).

In sentence ۲ above we could write پول را as پولرا one word, if we wished. It is usually a matter of personal choice.

Similarly, in the negative, compare :

I didn't get the money *man pûl-râ nâgereftam* من پولرا نگرفتم ۳

with

I didn't get (any) money *man pûl nâgereftam* من پول نگرفتم ۴

-râ can never be suffixed to هیچ *hîch* or its compounds :

I didn't get any money at all *man hîch pûl nâgereftam* من هیچ پول نگرفتم

-râ is also suffixed to the personal pronouns :

<i>marâ</i> مرا (the <i>ñ</i> is omitted)	me
<i>shomârâ</i> شما	you (object)
<i>ûrâ</i> او را	him, her
<i>ân-râ</i> آنرا	it (object)
<i>mârâ</i> مارا (note : two long <i>â</i> 's)	us
<i>îshân-râ</i> ایشانرا	them (people)
<i>ân-hârâ</i> آنها را	them (things)

Note : (a) *من + را = مرا*. The *n* *ñ* is always dropped and the result is always written as one word.

(b) In *مارا* us, both *â*'s are long.

In *مرا* me, the first *a* is short, the second long.

Pronounce : (*a* as in "hand") *marâ* مرا me.

(*â* as in "father") *mârâ* مارا us.

These pronouns denote the *direct object* of the verb. Don't use them for the *indirect object*. Compare :

The man saw us *مرد مارا دید*

with

The man gave us (= *to* us) money *مرد بما پول داد*

The *indirect object* (= to me, to us, etc.) is of course expressed with the *-bê* prefix :

to me <i>bê-man</i> بمن	to us <i>bê-mâ</i> بما
to you <i>bê-shomâ</i> بشما	to you <i>bê-shomâ</i> بشما
to him } <i>bê-û</i> باو	to them } <i>bê-îshân</i> ایشان (people)
to her }	to them } <i>bê-ân-hâ</i> آنها (things)
to it <i>bê-ân</i> بآن	

In English the "to" in "The man gave (to) us money" is usually omitted. In Persian we *must* use *-bê* "to".

mard bê-mâ pûl dâd The man gave us money *مرد بما پول داد*

and

mard pûl-râ bê-mâ dâd مرد پولرا بما داد

The man gave us *the* money (پولرا money is here the definite direct object, with *-râ* suffixed, and *بما* (to) us is an indirect object, with *-bê* prefixed). The direct object normally precedes the indirect one in Persian.

فرهنگ *farhang*

no, not a هیچ <i>hich</i>	nowhere جا هیچ <i>hich jâ</i>
place جا <i>jâ</i>	none of them هیچ کدام <i>hich kodâm</i>
which ? کدام <i>kodâm</i>	never وقت هیچ <i>hich vaght</i>
time وقت <i>vaght</i>	father پدر <i>pedar</i>
mother مادر <i>mâdar</i>	brother برادر <i>barâdar</i>
sister خواهر <i>khâhar</i> (v silent)	daughter, girl دختر <i>dokhtar</i>
boy, son پسر <i>pesar</i>	

Note : (a) Do not confuse پدر father with پسر son. (b) پدر, برادر, مادر, and دختر are historically the same words as their English counterparts, of course.

تمرین *tamrîn*

I. Translate into Persian :

- (1) My father didn't give me any money.
- (2) He didn't give me the money.
- (3) My brother didn't go anywhere yesterday.
- (4) I gave him nothing.
- (5) My mother gave my sister nothing (یا or نه ?).
- (6) His daughter never came to the office.
- (7) Nobody went.
- (8) His father came to the office late yesterday.
- (9) That bus never comes early.
- (10) I saw the bus. We saw a bus.

II. Translate into English :

- ۱ باو هیچ چیز ندادم
- ۲ شما با اتوبوس آمدید؟
- ۳ هوا خیلی گرم نبود
- ۴ هیچوقت در این شهر نبودم
- ۵ بایران رفت
- ۶ من در شهر هیچکس ندیدم
- ۷ شما شام نخوردید
- ۸ پولش را هیچ وقت نگرفتم
- ۹ دخترش و برادرش دیروز در شهر بودند
- ۱۰ این چیز را هیچ جا ندیدند

III. Read aloud your answers to Ex. I and Ex. II.

IV. Complete these conjugations in the past tense :

not to take نگرفتن	not to eat نخوردن
past stem - نگرفت	past stem - نخورد
ما —	ما — نخوردم
شما —	شما — نخوردید
او —	او —
ایشان —	ایشان —
آن —	آن —
من نگرفتم	
— نگرفتید	
— نگرفت	

V. Put an appropriate negative with هیچ in these sentences : (e.g. شما رفتید → شما نرفتید)

- ۱ کدام مرد را دیدند؟ — — ندیدند
- ۲ ما — در شهر نبودیم
- ۳ دیروز ایشان — — نرفتند
- ۴ چه گرفتید؟ — — نگرفتم
- ۵ — — ندیدم

LESSON 13a

The word هیچ and its compounds answer questions. These questions are usually introduced by special question words. هیچ itself, with a noun, answers the question چه *ché* (colloquially *chî*) what ?

Similarly,

هیچوقت answers the question	کی <i>kêi</i> when ?
هیچ جا	کجا <i>kojâ</i> where ?
هیچکس	کی <i>kî</i> who ?
هیچ کدام	کدام <i>kodâm</i> which ?
هیچ چیز	چه <i>ché chîz</i> what (thing) ?

ح like چ, خ, ج but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

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To summarize the new letters :

ذ ض ظ = ز

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د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
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° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

۱. The particle *را*, used for the definite direct object, comes after the whole group of words denoting the object.

For example :

من آن مرد را دیدم I saw that man

آن مرد دوستان را دیدند They saw that man, my friend

It is not necessary, as you see, to use *را* after every word : *را* is a particle which appears only *once* after the last word-unit of the definite direct object. Even if we have a complicated direct object such as a string of words connected with the *ezâfe* (see Lessons 6 and 16), we merely put one *را*, written either as a separate word or on to the last consonant of the last word :

حسن پدر احمد را دیدند

hasan-é-pedar-é-ahmad-râ dîdand

They saw Hassan, the father of Ahmad

or if the objects are several, linked together with and, the same rule applies :

پدر و مادر و خواهر و برادر را ندیدم

pedar o mâdar o khâhar o barâdar râ nâdîdam

I didn't see (my) father, mother, brother and sister.

فرهنگ

now حالا

then آن وقت

every time } هر وقت

whenever

always

never هیچ وقت

this time این وقت

this person این شخص *înshakhs*

everybody هر کس

here اینجا

there آنجا

everywhere هر جا

nowhere هیچ جا

that one آن یکی

where ? کجا

that person آن شخص *ânshakhs*

nobody هیچکس

this one این یکی

none هیچ

that one آن یکی

afternoon بعد از ظهر *ba'ad az zoḥr*

motor car ماشین *mâshîn*

lunch ناهار *nâhâr*

taxi تاکسی *tâksî*

each one هریکی

morning صبح *sobḥ*

noon ظهر *zoḥr*

tea چای *châi*

no نه *na*, خیر *khêir*, ناکهیر *nâkhêir*

Text

Note : In this text, and throughout most of the book, an unwritten *ezâfe* (*é*, *éyé*, or *îyé*) will be shown with an * asterisk. This is merely as an aid to accurate reading—it is of course never there in a Persian text.

حسن دیروز کجا رفت؟ حسن دیروز هیچ جا نرفت - حسن منزل بود.
حسن کی بتهران رفت؟ هیچ وقت بتهران نرفت. کی باحسن منزل بود؟ هیچ کس
نبود. صبح احمد کجا بود؟ اینجا نبود - او را دیدید؟ نه ندیدم. پدر* احمد
را دیدم و او در دفتر بود. احمد اینجا با مادر و خواهر خود بود.

تمرین

I. Answer orally these questions on the text :

۱ دیروز حسن کجا بود؟

۲ دیروز احمد کجا بود؟

۳ دیروز احمد را دیدید؟

۴ حسن کی بتهران رفت؟

۵ کی باحسن منزل بود؟

II. Write out your answers to Ex. I.

III. Read aloud the questions in Ex. I, reading the appropriate answer from Ex. II after each question.

IV. Write in Persian :

(1) Did nobody come yesterday ?

(2) I saw where he went. Where did he go ? He went there.

ح like چ, خ, ج but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

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ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ٚ is called *alef maddê*. ˆ the long sign is called *maddê*.

Of the above, you must remember that :

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ر
و } are not joined to the letter following them,
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 morning *sobh* صبح letter (of the alphabet) *harf* حرف

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To summarize the new letters :

ذ ض ظ = ز

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پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

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ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

After a word ending in long *â* ا-, the *â* of است is dropped, both in speech and in writing.

کجاست *kojâst* ? Where is it ?

این آب نیست و دکاست *în âb nîst, voddâst*

This isn't water, it's vodka

After the question کی *kî* who?, the verb هستید you are is joined on in the same way. These two words are almost invariably written as one when they occur together :

کیستید *kîstîd* ? Who are you ?

The unblended *kî hastîd* کی هستید form does exist, but it is very rare.

Something, somewhere, somebody, someone, followed by an adjective, are regularly expressed by using the *-î* suffix on the first word and dropping the *ezâfé* link. Learn :

چیزی خوب something good

چیزی بد something bad

کسی خوب someone (somebody) good

جائی دیگر somewhere else

دیگر *dîgar* (one more, another one, a different one (دیگر *dîgar* is an adjective meaning other, different).

تمرین

I. Give the indefinite form of these words :

۱ بنا	۲ آقا	۳ رو	۴ گاه
۵ کس	۶ کتاب	۷ درخت	۸ کوچه
۹ چیز	۱۰ مرد	۱۱ بچه	۱۲ صندلی

II. Write in Persian :

1. I saw that man yesterday. He had some book or other in (his) hand.
2. Which bus came late ? I didn't see : sometimes (گاهی *gâhî*) the buses are late, sometimes early.
3. A gentleman came to the house today.
4. Did you take anything from the table ? No sir, I didn't see or (= and) take anything.
5. Who is this ? It isn't his brother, it's someone else.

III. Pronounce :

(voice rising) کجاست *kojâst* ?

این چیست *în chîst* ?

این چیز خوبیست
این چیز خوبی است *în chîzé khûbîst*

IV. Read :

- ۱ در این منزل کسی دیگر هست؟ نه آقا کسی دیگر نیست.
- ۲ چرا این مرد دوستی ندارد؟ این مرد مرد بدی است و هیچکس دوستش نیست.
- ۳ از دفتر دیروز ظهر جایی دیگر نرفتم.
- ۴ شما چرا بمنزل نرفتید؟ وقت نداشتم.
- ۵ شما کتاب * خوبی دارید. چه کتابی؟ من کتابی ندارم.

V. Translate Ex. IV.



LESSON 15a

Possessive pronoun endings. We have already had the endings *م*-my, *مان*-our, *ش*-his/her/its, and *شان*-their. Here now is the full table of possessive suffixes:

(اسب a horse)

- | | |
|---------------------------|------------------------|
| (1) اسپ <i>asbam</i> | اسبمان <i>asbemân</i> |
| my horse | our horse |
| (2) اسپتان <i>asbetân</i> | اسبتان <i>asbetân</i> |
| your horse | your horse |
| (3) اسپش <i>asbesh</i> | اسبشان <i>asbeshân</i> |
| his/her/its horse | their horse |

We can add these endings to a plural noun:

(دوستان friends)

- | | |
|---------------------------------|-------------------------------|
| (1) دوستانم <i>dûstânam</i> | دوستانمان <i>dûstânemân</i> |
| my friends | our friends |
| (2) دوستانتان <i>dûstânetân</i> | دوستانتان <i>dûstânetân</i> |
| your friends | your friends |
| (3) دوستانش <i>dûstânes̄h</i> | دوستانشان <i>dûstânes̄hân</i> |
| his/her/its friends | their friends |

If we add these endings to a word ending in a vowel, for example an inanimate plural in *ها* -*hâ*, we put in a *-y-* to make it possible to pronounce the word:

(اسبها horses)

- | | |
|---------------------------------|------------------------------|
| (1) اسبهایم <i>asbhâyam</i> | اسبهایمان <i>asbhâyemân</i> |
| my horses | our horses |
| (2) اسبهایتان <i>asbhâyetân</i> | اسبهایتان <i>asbhâyetân</i> |
| your horses | your horses |
| (3) اسبهایش <i>asbhâyesh</i> | اسبهایشان <i>asbhâyeshân</i> |
| his/her/its horses | their horses |

These are the possessive endings we usually write and speak: they are unstressed. If, however, we wish to *stress* the fact of ownership of something, then we often use the noun followed by the *ezâfe* followed by the *personal pronoun* (not the possessive):

این اسب * شما نیست اسب * من است
in asb-é-shomâ nîst, asb-é-man ast

This isn't *your* horse (= the horse of you), it's *my* horse
 (= the horse of me)

صندلی * شما را ندیدم ولی صندلی * او را دیدم
sandalî-yé-shomâ-râ nâdîdam vali sandalî-yé-û râ dîdam

I didn't see *your* chair, but I saw *his* chair

If the possessive pronoun refers to the subject of the verb, e.g. in such constructions as

I took my (own) money

He has his (own) house

They saw their (own) friends

we cannot use either the *ش*-تان-*م*, etc., endings or the *ezâfe* construction shown above. We have to use the particle

khod خود "own"

khod can either be used by itself, linked like any other adjective by the *ezâfe* to the noun possessed:

۱ من پول * خود را گرفتم
man pûl-é-khod râ gereftam

I took my (own) money

in which case the *khod* is invariable, and does not change for person:

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

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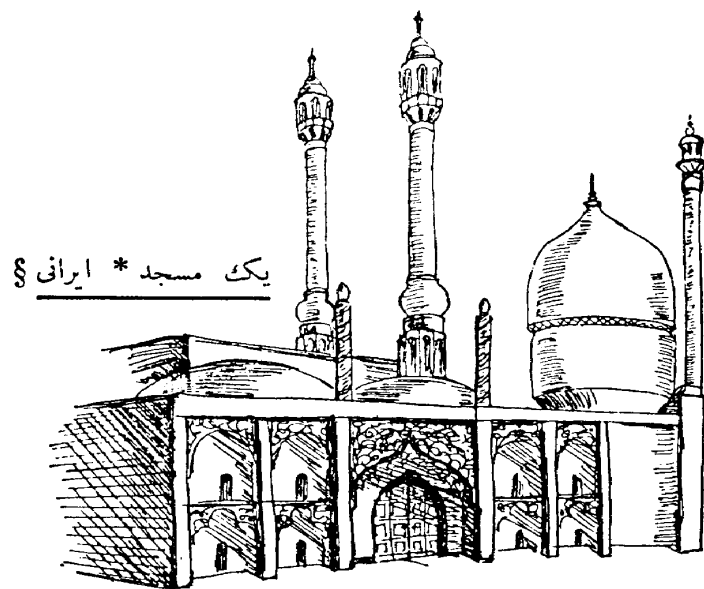
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ی } are both consonants and long vowels.

° } at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

در ته * این خیابان یک مسجد * بزرگ هست. مسجدهای * ایران خیلی قشنگ است. این کاشیکاری چه قشنگ است! رنگ‌های * آبی و زرد و سبز دارد. تاکسی همچنین از سفارت‌های * مختلف در خیابان * فردوسی گذشت. سفارت‌ها خیلی بزرگ است و باغهایش خیلی قشنگ. هر سفارت باغ * خودش را دارد.



§ یک مسجد * ایرانی
masājed also has an Arabic plural: *masjed* مسجد §

تمرین

I. Fill in the space with the correct possessive, either suffix or خود * as appropriate:

- ۱ دیروز پسران را دیدم. شما پسر — را دیدید؟
- ۲ قبل از درس هر یکی از پسرها کتاب — را گرفت. من کتابها — را بایشان دادم.
- ۳ هر سفارت باغ — را دارد.

۴ پادشاه در دربار — بود.
 ۵ این قلم * این پسر است. پسر قلم — را بمن داد.

II. Write in Persian:

1. He passed through his (own) garden.
2. I passed through his garden.
3. I passed through my garden.
4. He passed through my garden.
5. He passed through her garden.

III. Answer orally and in writing:

- ۱ زبان * فارسی زبان * خودتان است؟ کدام زبان زبان * خودتان است؟
- ۲ شما باغ * خودتان را دارید؟
- ۳ کاشیکاری را دیدید؟ کجا در مسجد بودید؟
- ۴ منزل * خودتان را دارید یا منزل * کسی دیگر است؟
- ۵ قلمتان کجاست؟ قلم خودتان را در دست دارید؟

LESSON 16

Ezâfé اضافه

It is time to revise the *ezâfé*.

The *ezâfé* is a short syllable, pronounced *é* after consonants and *yé* after vowels. It is used to show:

(a) possession:

اسب * مرد	اسب * آن مرد	اسبهای * مرد
اسب * این مرد	اسبهای * این مرد	اسب * پادشاه
		اسب * کدام مرد؟

(b) noun + qualifying adjective:

مرد * بزرگ	دست * راست	اسبهای * ایرانی
باغ * قشنگ	کتابهای * فارسی	کتاب * فارسی

(c) apposition (agreement) :

حسن * شوفر بنای * دوستم آقای سفیر
حسن * ایرانی

Note : (1) it can be used to denote any combination of (a), (b), and (c) above :

اسب * دوست * ایرانیم . . .
the horse of * my friend * the Iranian . . .

(2) If we use the indefinite suffix -ی after a noun linked by an *ézâfé* to the next word, that *ézâfé* is dropped and replaced by the -ی :

مرد * خوب
but
مردی خوب (no *ézâfé*)

The writing and pronunciation of the ézâfé

(a) It is unwritten, and pronounced as a short vowel -é- ; after a word ending in a consonant :

اسب * بزرگ

Remember that a breathed *h*, that is to say, one following a written or unwritten vowel, is a *consonant* :

شاه * ایران *shâh-é-îrân* the Shah of Persia

(b) It is written -ی- and pronounced -yé- ; after a word ending in a long vowel *â* or *û* :

ای *â-yé* وی *û-yé*
منظای * بزرگ کتابهای * من my books
بوی * بد the bad smell

(c) After the long vowel -ی- *î* and after *é* (*h*) as a vowel,

the *ézâfé* is pronounced -yé. It is usually in these cases unwritten, but it is occasionally written, to avoid possible ambiguity, with a *hamzé* over the *ی* or the *ه* :

good fruit میوه خوب or میوه خوب *mîvê-yé-khûb*
a big ship کشتی بزرگ or کشتی بزرگ *kashî-yé-bozorg*
this gentle- صندل این آقا or صندل این آقا *sandalî-yé-în âghâ*
man's chair

If we wish to add the definite direct object suffix *را* to a compound linked by an *ézâfé* (or with many *ézâfés*) we add the *را* to the *last element only*. It is either written on to this last word, or written separately ; more often separately.

this big chair این صندل بزرگ *în sandalî-yé-bozorg*

این صندل بزرگ را کجا گرفتید ؟
în sandalî-yé-bozorg râ kojâ gereftîd ?

Where did you get this big chair ?

The possessive *ézâfé* (see Lesson 15a) is often used, especially in conversation, with the noun مال *mâl* "property" thus : * مال *mâl-é* "the property of". We use * مال *mâl-é* when the *possessing* is the thought uppermost in the mind of the speaker. Compare :

This is my book این کتاب * من است
în ketâb-é-man ast

with

This book is mine این کتاب مال * من است
în ketâb mal-é-man ast (literally, is my property)

The question "whose ?" can only be asked by using * مال *mâl* : کی بود ؟ : مال *
Whose car was that ? (literally, That car, the property of whom was it ?). "Whose is

...?" as a question comes last in its sentence. It is written :

... مال کی است؟

or

... مال کیست؟

and is in both cases pronounced *mâl-é-kîst* ?

Whose is this book ?

این کتاب مال * کیست؟ or این کتاب مال * کی است؟

în ketâb mâl-é-kîst ?

The answer could be مال * من است

mâl-é-man ast It's mine

or

مال * من *mâl-é-man* mine

* مال can be used to great emphatic effect. Compare

آمد و کتاب * من را گرفت

He came and took my book

with

آمد و کتابی را که مال * من بود گرفت

He came and took the book which was mine

فرهنگ

easy آسان *âsân*

fruit میوه *mîvê*

tree درخت *derakht*

several, many, much زیاد *ziâd*

apple سیب *sîb*

village ده *dêh*

interesting (literally noteworthy)

ghâbel-é-tavajjoh قابل * توجه

lesson درس *dars*

worthy (of) قابل * *ghâbel-é-*

director رئیس *ra'îs*

bright روشن *rôushan*

painter نقاش *naghghâsh*

bazaar بازار *bâzâr*

cherry گیلاس *gîlâs*

Hassan حسن *hasan*

fire آتش *âtesh*

teacher آموزگار *âmûzegâr*

capital city پایتخت *pâ-yé-takht*

Firoozan (an Iranian name)

فیروزان *fîrûzân*

national ملی *mellî*

lamp, light چراغ *cherâgh*

painting نقاشی *naghghâshî*

education, vocabulary, diction-

ary فرهنگ *farhang*

Esfahan (city in S. Iran) اصفهان

esfahân

تمرین

I. In these sentences, mark the *ezâfê*, if any, with an * (asterisk). Use also * *hamzé* where appropriate :

۱ این عمارت بزرگ قشنگ مال بانک ملی ایران است

۲ زبان فارسی آسان نیست

۳ دیروز چه چیز گرفتید؟ کتابی فارسی گرفتم

۴ حسن شوفر شوفر خوبی است

۵ چیزی خوب بمن داد

۶ در خیابانهای مختلف شهر تهران ماشینهای زیاد هست

۷ این اسب مال کیست؟ مال برادر این آموزگار است

۸ سیب و گلابی و گیلان میوه خوب است

۹ یک پرنده بزرگ در درخت دیدم

۱۰ از آتش بونی بد آمد

II. Read the above sentences when you have marked in the *ezâfê*, taking care to pronounce it correctly.

III. Write in Persian :

1. Whose car is that ? Which one ? That one.
2. That is the Minister of Education's car.
3. Tehran is the capital of Iran. It is a big city.
4. There are not many big cities in Iran : but there are many small villages.
5. As the car passed through the streets of Esfahan we saw something interesting.

IV. Explain the *ezâfê* in these phrases by placing each one in one or other of these columns, thus :

(example : آقای * فیروزان رئیس * بانک * ملی بود)

Apposition	Noun + Adjective	Possession
آقای * فیروزان	بانک * ملی	رئیس * بانک

- ۱ حسن * شوفر کجاست؟ ۲ این عمارت * بزرگ چیست؟
 ۳ اسب * این آقا اسب * قشنگی است. ۴ چراغهای * این ماشین روشن است
 ۵ فرش و نقاشی * قشنگ در بازار دیدید؟

LESSON 16a

The present tense of verbs. We have already had the present tense of بودن and داشتن. When we conjugated to have in the present, we took the Present Stem, which for داشتن was -دار- *dâr-*, and added the endings

1	(من) -م	(ما) -یم
2	(شما) -ید	(شما) -ید
3	(او) -د	(ایشان) -ند
	(آن) -د	(آنها) -د

For the present tense of all other verbs, we take the present stem, as we did with داشتن above, add the same personal endings as we did to -دار- above, and *also* (this is most important) add the Present Prefix :

mî- می- or *-می-*

To form the present stem of most verbs, we take the *-tan*, *-dan*, or *-idan* endings off the infinitive ; for example :

Infinitive	Past Stem	Present Stem
read خواندن <i>khândan</i>	-خواند- <i>khând-</i>	-خوان- <i>khân-</i>
pull کشیدن <i>kashîdan</i>	-کشید- <i>kashîd-</i>	-کش- <i>kash-</i>
weave بافتن <i>bâftan</i>	-بافت- <i>bâft-</i>	-باف- <i>bâf-</i>

To these present stems we add (1) the personal endings as for the present of داشتن to have, and (2) *mî-* the prefix for the present tense. Here now in full are the present tenses of these three model verbs :

(a) to read : خواندن, past stem *khând-*.

Present Stem -خوان- *khân-*

(1)	I read میخوانم <i>mîkhânam</i>	we read میخوانیم <i>mîkhânîm</i>
(2)	you read میخوانید <i>mîkhânîd</i>	you read میخوانید <i>mîkhânîd</i>
(3)	he reads میخواند <i>mîkhânad</i>	they read میخوانند <i>mîkhânand</i>
	it reads میخواند <i>mîkhânad</i>	they read میخوانند <i>mîkhânad</i>

(b) to pull : کشیدن, past stem *kashîd-*.

Present Stem -کش- *kash-*

(1)	<i>mîkasham</i> میکشم	<i>mîkashîm</i> میکشیم
(2)	<i>mîkashîd</i> میکشید	<i>mîkashîd</i> میکشید
(3)	<i>mîkashad</i> میکشد	<i>mîkashand</i> میکشند
	<i>mîkashad</i> میکشد	<i>mîkashad</i> میکشد

(c) to weave : بافتن, past stem *bâft-*

Present Stem -باف- *bâf-*

(1)	<i>mîbâfam</i> میبافم	<i>mîbâfîm</i> میبافیم
(2)	<i>mîbâfîd</i> میبافید	<i>mîbâfîd</i> میبافید
(3)	<i>mîbâfad</i> میبافد	<i>mîbâfand</i> میبافند
	<i>mîbâfad</i> میبافد	<i>mîbâfad</i> میبافد

Apart from بودن to be and داشتن to have, there are *no* irregular verbs as such in Persian. We can put it this way :

(a) *All verbs*, including even بودن and داشتن, are completely regular in the past tense.

(b) بودن is seldom used in the present—the forms هستم, etc., are used instead.

(c) داشتن is without the می- *mi-* prefix in the present, otherwise its present is regular.

(d) For all remaining verbs, it is necessary to find the present stem. This is got in most cases by taking تن- or دن- or -یدن off the infinitive, but in many cases the present stem is irregular.

Note that : the *present stem* is the only irregularity ever encountered ; once we have the stem, we add می- *mi-* and suffix the regular present tense endings. And even then, most so-called "irregular" present stems can be grouped together. We shall study some of these groups from time to time.

Here are the present stems of the verbs we know so far (irregular present stems are marked §) :

Infinitive	English	Present Stem	Present	
			1st Singular	
رفتن	go	-رو- <i>-rav-</i> §	میروم	
دیدن	see	-بین- <i>-bin-</i> §	میبینم	
دادن	give	-ده- <i>-deh-</i> §	میدهم	
گرفتن	take, get	-گیر- <i>-gir-</i> §	میگیرم	
خوردن	eat, drink	-خور- <i>-khor-</i>	میکورم	
خوابیدن	sleep	-خواب- <i>-khâb-</i>	میکورم	

خواندن	read	-خوان- <i>-khân-</i>	میکخوانم
بافتن	weave	-باف- <i>-bâf-</i>	میبافم
نوشتن	write	-نویس- <i>-nevîs-</i> §	مینویسم
گذشتن	pass by	-گذر- <i>-gozar-</i> §	میگذرم

The negative prefix can be added to the present tense :

نمیروم *nâmiravam* I'm not going

نمیبینید *nâmibinîd* you don't see

تلفظ *talaffoz*

The vowel of می- is long : *mi*. It is stressed when it is the only prefix.

The vowel of -ن is short : *nâ*. It is stressed whenever it appears. Practise pronouncing :

you go میرود *mîravîd* (prefix stressed)

you aren't going نمیرود *nâmiravîd* (first prefix stressed)



جنگ * رستم و اسفندیار (از شاهنامه فردوسی)

The battle of Rustam (right) and Esfandiyâr, an episode from Ferdousi's poem "Shâhnâmé" (Book of Kings) which is the Persian national epic.

(Drawn from B. W. Robinson's "Persian Miniatures", by kind permission of the publishers, Bruno Cassirer, Ltd., Oxford.)

We have learnt a verb meaning *to be* in the present ; هستید , etc. There is also a form of the present of this important verb which appears as a suffix.

- | | | | | |
|-----|--------|----|--------|----|
| (1) | -am | م | -îm | یم |
| (2) | -îd | ید | -îd | ید |
| (3) | { -ast | ست | { -and | ند |
| | { -ast | ست | { -ast | ست |

Examples :

- (1) singular من خیلی خوشم *man khêilî khosham*
I am very happy
- (2) singular/plural دیر کردید؟ *dîr kardîd ?* Are you late?
- (1) plural ما راحتیم *mâ râhatîm*
We are comfortable
- (2) plural بلدند *baladand*
They are *au fait*
(*balad* بلد adjective = informed, *au fait*)

If we wish to suffix -îm or -îd to a word ending in -â or -û, we write a *hamzé* on a bearer first and pronounce the glottal stop, thus :

راستگوئیم *râstgû'îm* We are truthful
بنائید؟ *bannâ'îd ?* Are you a builder ?

In the same situation the suffixes -am, -and are written separately, with their own *alef* : اند , ام .

After a final *é* all these suffixes must be written with their own introductory *alef* :

خسته ام *khasté am* I'm tired

خیلی گرسنه اند *khêilî gorosné and* They are very hungry
خسته *khasté* = tired ;
راستگو *râstgû* = truthful

شما خسته اید؟ *shomâ khasté îd ?* Are you tired ?

Note : There is a negative short form of this verb " to be ", but it is very seldom used. We need not bother with it here.

فرهنگ

today امروز <i>enrûz</i>	restaurant رستوران <i>restôrân</i>
last night دیشب <i>dîshab</i>	window پنجره <i>panjeré</i>
at home منزل <i>manzel</i>	room اتاق <i>otâgh</i>
tonight امشب <i>emshab</i>	garage گاراژ <i>gârdâzh</i>
time وقت <i>vaght</i>	servant نوکر <i>nôukar</i>
work کار <i>kâr</i>	tired خسته <i>khasté</i>

TEXT

دیروز ببازار رفتم. امروز کجا میروید؟ من امروز ببازار نمیروم
میروم § دفتر. دیشب منزل شام خوردم ولی امشب وقت ندارم و باین سبب
در رستوران شام میخورم. شما کجا شام میخورید؟
از پنجره اتاق خودتان چه چیزها میبینید؟ از پنجره گاراژ * بزرگ را
میبینم و همچنین یک میدان. ماشینها از میدان میگذرد و در خیابانها میروند.
من فارسی میخوانم شما فارسی میخوانید؟ نه من فارسی نمیخوانم و نمیویسم. چه
چیز بنوکر خودتان میدهید؟ من باو پول میدهم و او از من پولرا میگیرد.
شما دیشب زود خوابیدید یا دیر؟ دیشب من خیلی دیر خوابیدم - کار * زیاد
داشتم ولی امشب خیلی زود میخوانم - خسته ام.

§ After the verbs رفتن *to go* and آمدن *to come*, we can omit *to-*, which is then understood :

میروم دفتر *mîravam daftar* I go to the office

تمرین

I. Write in Persian :

1. I am tired. (Short form.)
2. Do you write ?
3. Are you going ?
4. He doesn't read.
5. We are happy. (one word.)
6. They are going.
7. They came.
8. Who sees ?
9. What happens ? (= passes).
10. You give.

II. Put into the Present Tense :

- | | | |
|----------------|--------------|----------------|
| ۳ کی گذشت؟ | ۲ ما دیدیم | ۱ من رفتم |
| ۶ شما خواندید؟ | ۵ او نوشت | ۴ ایشان خوردند |
| ۹ زود خوابیدند | ۸ اینجا رفت | ۷ هیچ کس ندید |
| | ۱۰ آنها گرفت | |

III. Conjugate گرفتن and دیدن in the Present.

IV. Change the long forms of "to be" in these examples to the suffix form (e.g. من بزرگ هستم to من بزرگ هستم):

- ۱ تازه هستم ۲ بلد هستند ۳ کجا هستید؟
 ۴ در آب هستند ۵ خسته هستیم

V. Complete, in the Present Tense :

- | | |
|-----------------------------------|--------|
| ۱ در ایران فرشهای * خیلی قشنگ —. | باقن |
| ۲ او فردا باصفهان —. | رفتن |
| ۳ ما نامه —. | نوشتن |
| ۴ کی از اینجا —؟ | گذشتن |
| ۵ هیچ کدام از این آقایان فارسی —. | خواندن |

LESSON 17

Prepositions. Prepositions in Persian fall into two groups: those used without being connected to their noun by an *ezâfé* link, and those which require an *ezâfé* after them. The ones without an *ezâfé* are pure Persian prepositions proper; those linked by an *ezâfé* to their noun are usually adverbs, nouns, adjectives, or foreign words borrowed and used as prepositions.

(a) Prepositions which do not take the *ezâfé*:

- به *bé* (written joined or separate) to
 در *dar* in با *bâ* with
 بی *bî* without از *az* from
 جز *joz* instead of, except for

(b) Prepositions always joined by an *ezâfé* to the noun they govern:

- | | | |
|---------|------------------|----------------------------------|
| * طرف | <i>taraf-é-</i> | towards |
| * داخل | <i>dâkhel-é-</i> | inside |
| * بیرون | <i>bîrûn-é-</i> | outside |
| * برای | <i>barâ-yé-</i> | for (colloquially <i>bar-é</i>) |
| * بدون | <i>bedûn-é-</i> | without |
| * بین | <i>bêin-é-</i> | between |
| * پیش | <i>pîsh-é-</i> | in front of |
| * پشت | <i>posht-é-</i> | behind |
| * پهلو | <i>pahlû-yé-</i> | in the presence of |
| * روی | <i>rû-yé-</i> | on |
| * زیر | <i>zîr-é-</i> | under |
| * توی | <i>tû-yé-</i> | in, on |
| * نزدیک | <i>nazdîk-é-</i> | near (to) |

Note :

- (a) پشت " behind " will be familiar to Latin scholars.
 (b) در *dar* has two meanings : (1) a door, and (2) in.
 (c) There are many more *ezâfé* prepositions—those given above are merely the most important.

Compound prepositions are common in Persian. They all take the *ezâfé* :

- | | | |
|------------|---------------------|-------------------------------------|
| * از توی | <i>az tu-yé-</i> | from out of |
| * از روی | <i>az ru-yé</i> | off |
| * از زیر | <i>az zîr-é-</i> | from under |
| * بطرف | <i>bétaraf-é-</i> | in the direction of |
| * بجای | <i>béjâ-yé-</i> | in place of, instead of |
| * از پشت | <i>az posht-é-</i> | from behind |
| * از نزدیک | <i>az nazdîk-é-</i> | away from (" from near to ") |
| * از طرف | <i>az taraf-é-</i> | from the direction of, on behalf of |
| * در میان | <i>dar miân-e-</i> | among |
| * از میان | <i>az miân-é-</i> | from among |
| * از بین | <i>az bêin-é-</i> | from between |

فرهنگ

table میز *mîz*
 carpet فرش *farsh*, قالی *ghâlî*
 to stand ایستادن - ایست *îstâdan*,
 pres. stem -*îst-*
 to sit نشستن - نشین *neshastan*,
 pres. stem -*neshîn-*
 rug قالیچه *ghâlîché*
 balcony بالکن *bâlkon*
 key کلید *kelîd*
 wall دیوار *dîvâr*
 stove بخاری *bokhârî*

pan دیگ *dîg*
 light چراغ *cherâgh*
 plate بشقاب *boshghâb*
 spoon قاشق *ghâshogh*
 furniture اثاثیه *asâstiyé*
 tea چای *châi*
 lunch ناهار *nâhâr*
 bed خواب تخت *takht-é-khâb*
 placed, situated واقع *vâghé*
 seated نشسته *neshasté*
 cup فنجان *fenjân*

floor, ground زمین <i>zamîn</i>	knife کارد <i>kârd</i>
a glass لیوان <i>livân</i>	lampshade آباژور <i>âbâzhûr</i>
letter of the alphabet حرف <i>harf</i>	fork چنگال <i>changâl</i>
street door, front door درب <i>darb</i>	consisting of عبارت از <i>'ebârat az</i>
lock قفل <i>ghofl</i>	breakfast ناشتانی <i>nâshdâ'î</i>
picture نقش <i>naghsh</i>	translation ترجمه <i>tarjomé</i>
bowl ظرف <i>zarf</i>	

Note : (a) عبارت از consisting of, is always used with the verb بودن to be, which is always placed after the عبارت *'ebârat* :

۱ این کتاب عبارت است از ترجمه
în ketâb 'ebârat ast az tarjomé
 This book consists of translation(s)
 ۲ اثاثه اش از چه عبارت بود؟
asâseash az ché 'ebârat bûd ?
 What did his furniture consist of ?

(b) bowl and حرف letter of the alphabet are Arabic words. We can either use their Arabic plurals ظروف *zorûf* and حروف *horûf* or else the Persian ones ظرفها *zarfhâ* and حرفها *harfhâ*. With Arabic plurals we always have the choice of using the Persian plural. It is of course considered more educated to use the original Arabic one, though no foreigner would be criticized for not doing so.

تمرین

I. Translate and write out :

1. A plate, a knife, and a cup are on the table.
2. What is near the table ?
3. In this house there are three people (نفر). Outside the house is a garden, and in the garden there are flowers.

4. Did you see the key in the door? Yes, it was in the door, but I pulled it out.
5. What do you have (= take) for lunch every day?
6. Do you drink coffee with breakfast? In England they drink tea out of cups, but in Iran we drink it out of glasses. (Use the singular for "cup" and "glass".)
7. Who was standing behind the door?
8. I saw my friend with his father yesterday.
9. Did he say this in your presence?
10. No, he said it to his friends outside.
11. Inside this house there is a lot of furniture.
12. His house is situated near the Embassy.
13. What does his furniture consist of? Of chairs, tables and beds.
14. He goes to work without me, but it is very near.
15. Is the stove near the front door? Yes, it is situated behind the front door.
16. I went towards the mosque.
17. My brother was sitting inside the bank. He had a book in (his) hand.
18. I never have a hat on (my) head.
19. Who put the picture on that wall, near the window, under the light?
20. We took the rug off the carpet, and under it we put our money.
21. This is your room, and this big bed is for you.

- II. From the examples below, pick out the prepositional constructions requiring the *ezâfé*. Then mark that *ezâfé* with an * asterisk. Say how the *ezâfé* is pronounced in each case:

۳ از زیر زمین	۲ توی اطاق	۱ در اطاق
۶ بدون اضافه	۵ بی ناهار	۴ در میان این بچه‌ها
۹ با اتوبوس	۸ بطرف تهران	۷ از پشت درب
	۱۰ جز من	

LESSON 17a

The stressed prefix of the Present Tense, *mi-* می- can be written separate in most verbs. There is no difference in the pronunciation:

می‌روم or می‌روم *mīravam* I go

When this prefix is attached to a verb beginning with *ā*, the long sign over the *ā* *alef* is dropped when the *mi-* می- is joined; thus from آوردن *āvardan* to bring, present stem آور- *āvar-*, we have

می‌آورم or می‌آورم *mīāvaram* I bring

We *must* write as one word, dropping the *ā* dummy *alef*, all verbs beginning in short *a*. Thus from انداختن *andākhtan* to throw, we have می‌اندازم *mīandāzam* I throw.

We *must* write separately the Present of ایستادن *īstādan*, to stand. This is to avoid the clash of two long *ī*'s:

می‌ایستم *mī-īstam* I stand

Irregular Present Stems—1st group: *kh-z*, *kh-s*, *kh-sh*.

Verbs whose infinitives end in the guttural combination *-khtan* -کختن change this ending into a sibilant sound, *z*, *s*, or *sh*, to form their Present Stem.

(Note: In the following list, instead of quoting the Past Stem after the infinitive, we shall omit this Stem and quote instead the Present Stem. This system of quoting verbs is the usual one found in Iranian grammars and dictionaries, so we shall keep to it for the rest of this manual, omitting the Past Stem which is always regularly formed.)

GROUP 1a. *kh-z*

Infinitive	English	Present Stem
آمُختن <i>âmúkhthan</i>	teach	-آمُز- <i>-âmúz-</i>
آمِختن <i>âmîkhthan</i>	mix	-آمِز- <i>-âmîz-</i>
آوِختن <i>âvîkhthan</i>	hang	-آوِز- <i>-âvîz-</i>
ساختن <i>sâkhthan</i>	make	-ساز- <i>-sâz-</i>
سوختن <i>sûkhthan</i>	burn (to be on fire)	-سوز- <i>-sûz-</i>
ریختن <i>rîkhthan</i>	pour	-ریز- <i>-rîz-</i>
انداختن <i>andâkhthan</i>	throw	-انداز- <i>-andâz-</i>
پرداختن <i>pardâkhthan</i>	pay	-پرداز- <i>-pardâz-</i>
پختن <i>pokhthan</i>	cook	-پز- <i>-paz-</i>

(root vowel also changes here)

GROUP 1b. Others

شناختن <i>shenâkhthan</i>	know a person,	-شناس- <i>-shenâs-</i>
"connaître"		
فروختن <i>forûkhthan</i>	sell	-فروش- <i>-forûsh-</i>

Note: (a) شناختن *shenâkhthan* to know is used only like the French *connaître* or the Spanish *conocer* or the German *kennen*: to know a person, to be acquainted with. To know a thing or a fact is a different verb.

(b) In پختن *pokhthan* to cook, the vowel also changes in forming the Present Stem: -پز- *-paz-*.

فرهنگ

ice یخ <i>yakh</i>	seed تخم <i>tokhm</i>
wind باد <i>bâd</i>	grass سبزه <i>sabze</i>
world جهان <i>jahân</i> , دنیا <i>donyâ</i>	sea دریا <i>daryâ</i>
fall افتادن (-افت-) <i>oftâdan</i> , -oft-	river رود <i>rûd</i> , رودخانه <i>rûdkhâné</i>
hill, } کوه or { <i>kûh</i>	it's raining میاید باران <i>bârân</i>
mountain } که { <i>koh</i>	<i>mîâyad</i>
rain باران <i>bârân</i>	snow برف <i>barf</i>
a plain دشت <i>dasht</i>	winter زمستان <i>zemestân</i>
it's snowing میاید برف <i>barf</i>	autumn پائیز <i>pâ'iz</i>
<i>mîâyad</i>	climate هوا و آب <i>âb o havâ</i>
summer تابستان <i>tâbestân</i>	village ده <i>dêh</i>
spring بهار <i>bahâr</i>	iron آهن <i>âhan</i>
little, few کم <i>kam</i>	season, chapter (book) فصل <i>fasl</i>
country کشور <i>keshvar</i>	seasons, chapters فصول (Ar. pl.)
road راه <i>râh</i>	<i>fosûl</i> فصلها (Pers. pl.) <i>faslhâ</i>
railway آهن راه <i>râh-ê-âhan</i>	tree درخت <i>derakht</i>
beside کنار <i>kenâr-ê-</i>	flour آرد <i>ârd</i>
salt نمک <i>namak</i>	desert بیابان <i>biâbân</i>
	guest مهمان <i>mehmân</i>

TEXT

فصول (فصلها)

در تابستان زمین خشک است ولی گاهی باران میاید. در ایران باران کم میاید ولی در کشورهای دیگر باران * زیاد میاید. تابستان گرم است یا سرد؟ تابستان گرم است. برف در فصل * تابستان و پائیز میاید؟ تخم برف در زمستان میاید و گاهی در بهار.

در تابستان * خشک ما روی * درختها و روی * سبزه باغ آب میریزیم. دوست * ما پارسال درخت در باغ نداشت و در بهار تخم در زمین کاشت و آب روی * تخمها ریخت: حالا درختهای * خیلی کوچک دارد. زمستان گرم نیست - سرد است. در شهرهای * ایران و در دشت برف * زیاد میاید. کشورهای در دنیا هست که (which) در زمستان برف ندارد ولی در ایران برف * زیاد و باد * سرد میاید. روی * رودخانهها یخ هست.



فصل * بهار - در پای * کوه * دماوند (۵۳۳۴ متر)

(*damâvand*, highest mountain in Iran)

تمرین

I. Answer each of these questions orally in Persian, then write your answer out :

- ۱ در کشورتان تابستان خیلی گرم است یا نه؟
- ۲ در کدام فصل برف میاید؟
- ۳ روی تخم‌های کوچک چه می‌ریزید؟
- ۴ در بیابان درخت هست؟ درخت — (i.e. "trees" in general)
- ۵ منزلتان در ده واقع است یا در شهر؟
- ۶ در پائیز باد گرم است یا سرد؟
- ۷ ما در کشور * خودمان دشت‌های بزرگ داریم؟

۸ شما در ایران بوده اید؟

۹ در ایران در فصل * تابستان باران کم میاید یا زیاد؟

II. Translate orally and in writing :

1. He mixes flour, water, and salt and pours it into a cup. He cooks this on the fire.
2. He is standing near the door.
3. The fire is burning well.
4. What are you making? Will you sell it?
5. I know that man. He teaches my son Persian.
6. Why did he throw this paper out? I paid for it myself.
7. He is hanging the picture on the wall.
8. When did he sell his car?

III. Put into the Present Tense :

۳ من شناختم
۶ انداختید

۲ آنها سوخت
۵ پخت

۱ شما پرداختید
۴ ایستادم

۸ فروختیم

۷ آوردند

LESSON 18

Present Stems ending in long vowels

Some present stems end in long vowels, *-â* or *-û*. e.g. The present stem of آمدن *âmadan* to come is *-â-* and of گفتن *goftan* to say is *-gû-*.

In these verbs, because of the final vowel, the present undergoes slight changes, for phonetic reasons, before the addition of the personal endings *-م* *-ید* *-م* etc. We shall take آمدن and گفتن as models. All verbs whose present stems end in *-â-* go like آمدن, and all verbs with present stems ending in *-û-* go like گفتن.

To come

آمدن *âmadan*آمد- *âmad-* past stem-ا- -*â-* pres. stem(1) می‌آیم می‌آئیم
mîâyam mîâ'im(2) می‌آید می‌آید
mîâ'id mîâ'id(3) { می‌آید می‌آید
mîâyad mîâyand
می‌آید می‌آید
mîâyad mîâyad

To say

گفتن *goftan*گفت- *goft-* past stem-گو- -*gû-* pres. stem(1) می‌گویم می‌گوئیم
mîgûyam mîgû'im(2) می‌گوید می‌گوید
mîgû'id mîgû'id(3) { می‌گوید می‌گویند
mîgûyad mîgûyand
می‌گوید می‌گوید
mîgûyad mîgûyad

You will notice that (a) it is not the *endings* which are irregular, but the *stems*, (b) where the personal ending has the short vowel *a*, i.e. in the cases of the 1st singular and 3rd singular and plural :

(1) م- —
(2) — —
(3) { د- ند-
د- د-

we put the consonant -y- -*ya-* between the stem and the personal ending. It is easier to say the word with this -*ya-* glide-vowel put in. (c) Where the personal ending has the long vowel *i*, i.e. in the cases of the 1st plural and 2nd singular and plural :

(1) — م-
(2) ید- ید-
(3) — —

we put a ' *hamzé*, resting over a " bearer ", a bearer being, you will remember, like an undotted *b*, thus :

:

This : is pronounced as a glottal stop, like the letter ع 'ain.

Pronounce :

(Catch your breath on the *hamzé*) می‌گوئید *mîgû'id* می‌گوئیم *mîgû'im*
می‌آید *mîâ'id*

But pronounce a -y- glide in these ones :

می‌آیم *mîâyam* می‌گویم *mîgûyam*
می‌آید *mîâyad* می‌گویند *mîgûyand*

There is no glottal stop, no catch of the breath, in these last four examples. Be careful to see and hear the difference in :

Glottal Stop

-y- Glide

می‌آید	می‌گوئید	and	می‌آید	می‌گوید
<i>mîâ'id</i>	<i>mîgû'id</i>		<i>mîâyad</i>	<i>mîgûyad</i>
you come	you say		he comes	he says
می‌آئیم	می‌گوئیم	and	می‌آیم	می‌گویم
<i>mîâ'im</i>	<i>mîgû'im</i>		<i>mîâyam</i>	<i>mîgûyam</i>
we come	we say		I come	I say

Irregular Present Stems—2nd group : *ûdan-â*

Verbs whose infinitive ends in -ردن *-ûdan* take a Present Stem in -ا- -*â-* and conjugate exactly like آمدن *âmadan* above in the present tense :

Infinitive	English	Present Stem
فرمودن <i>farmûdan</i>	command	-فرما- <i>-farmâ-</i>
نمودن <i>namûdan</i>	show	-نما- <i>-namâ-</i>

افزودن <i>afzûdan</i>	increase	-افزا- <i>-afzâ-</i>
آزمودن <i>âzmûdan</i>	test, examine	-آزما- <i>-âzma-</i>
پیمودن <i>pêimûdan</i>	measure	-پیما- <i>-pêimâ-</i>
زادن <i>zâdan</i>	bear young (animals)	-زا- <i>-zâ-</i>

(the infinitive has the present stem vowel here)

Note that the irregularities we are listing concern the present tense only: the past tense of *all* verbs is *always* regular in Persian.

عبارات EXPRESSIONS 'ebârât

- (a) چه فرمودید؟ *ché farmûdid ?*
 چه فرمودید خانم؟ *ché farmûdid khânôm ?* (to a lady)
 چه فرمودید آقای؟ *ché farmûdid âghâ ?* (to a gentleman)

These expressions, meaning literally "What did you command?" are used in polite conversation to mean "What did you say?".

- (b) بله؟ *balé ?* ("Yes?") said with a rise in the voice:
balé ? means "I beg your pardon—what did you say?".

We can use (i) and (ii) together:

بله چه فرمودید؟

balé, ché farmûdid ? Excuse me, but what did you say?

- (c) خواهش میکنم *khâhesh mikonam* Please (requesting something):

خواهش میکنم راه * شمیران کجاست؟

khâhesh mikonam — râh-é-shemirân kojâst ?

Excuse me—where is the Shemirân road? (Shemirân is a northern suburb of Tehran)

تمرین

- I. In the following verbs in the present tense, a "bearer" has been written without its necessary mark, * *hamzé* or two dots (-y- glide) as the case may be. Fill in the *hamzé* or the -y- glide as necessary:

شما میاید شما should be میاید

من میگویم من should be میگویم

۱ ایشان میگویند ۲ کی میاید؟

۳ ما مینماییم ۴ آن میفرزاد

۵ شما چه میفرمایید؟ ۶ او میگوید

۷ ما نمیگوییم ۸ او نمینهاد

۹ هیچکس نمی آرماید

- II. Now check your answers to Ex. I with the Key at the back of the book: correct your mistakes.

Now pronounce carefully each example of Ex. I:

: = a glottal stop

= -y-

- III. Put into the present tense:

۱ چه فرمودید؟ ۲ نیامدند

۳ او نیاموخت ۴ آمدم

۵ گفتید

LESSON 18a

Numbers

Cardinal:

۱ یک *yek* ۲ سه *sé*

۲ دو *do* ۳ و چهار *chahâr* ۴ or ۳

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je*, *jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا is called *alef maddê*. ° the long sign is called *maddê*.

Of the above, you must remember that :

ا
د
ر
و } are not joined to the letter following them,
i.e. they have no short form.

ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

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This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

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ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا is called *alef maddê*. ° the long sign is called *maddê*.

Of the above, you must remember that :

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د
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و } are not joined to the letter following them,
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ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

بگویند <i>bégû'id</i> you may say	نگویند <i>nagû'id</i> you may not say
بگویند <i>bégûyand</i> they may say	نگویند <i>nagûyand</i> they may not say

The second person of the Subjunctive (both affirmative and negative) is used by itself as the Imperative or command form :

بمن بگوئید *béman bégú'id* Tell me
 باو نگوئید *bé-û nagú'id* Don't tell him
 منزل بروید *manzel béravîd* Go home
 اینجا نیائید *injâ nayâ'id* Do not come here
 آن کتاب را بدهید *ân kitâb râ bédehîd* Give that book

Similarly, other persons (without pronouns) can be used to express the idea “let . . .”:

رود *béravad* let him go, he may go, may he go
 نگویم *nagû'im* let us not say, may we not say

and the question form of the 1st person singular is very common, thus :

چہ بگویم؟ *ché bégûyam?* What am I to say? What can I say?

Suffix شـ -esh. Besides meaning his, her, or its (possessive), the suffix شـ -esh can be added to prepositions. This usage is particularly common in colloquial speech :

What did you tell him/her? { *ché bé-û goftîd ?* ۱. باو چه گفتید؟
ché besh goftîd ? ۲. چه بش گفتید؟
 I asked him/her { *az û nâmesh porsîdam* ۳. از او نامش را پرسیدم
 his/her name { *azesh nâmesh porsîdam* ۴. ازش نامش را پرسیدم
 (*porsîdan*, پرسیدن, -*pors-* = to ask)

Prepositions normally taking the *ézáfé* after them drop their *ézáfé* if this شـ *-esh* suffix is added :

He stood behind	{	<i>posht-ê-û istâd</i>	۵ پشت * او ایستاد
him/her		<i>poshtesh istâd</i>	۶ پشتش ایستاد
Did you go in	{	<i>pîsh-ê-ân raftîd ?</i>	۷ پیش * آن رفتید؟
front of it ?		<i>pîshesh raftîd ?</i>	۸ پیشش رفتید؟

If the preposition ends in a vowel, we put a *-y-* glide between it and the *-esh* to facilitate pronunciation :

Is the book on the table ?	$\left\{ \begin{array}{l} \text{بله روی * آن است} \\ \text{balé rûyé ân ast} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{۹ کتاب روی * میز است ؟} \\ \text{ketâb rûyé mîz ast ?} \end{array} \right\}$
Yes, it is on it		
	$\left\{ \begin{array}{l} \text{بله رویش است} \\ \text{balé rûyesh ast} \end{array} \right\}$	

My friend went instead of him/her
dûstam bejâyesh raft ۱۰ دوستم بجاییش رفت

The شـ *-esh* suffix can also be added to verbs, to indicate the direct object of that verb :

آن را or اورا = here - ش

No, I didn't see him/her { نہ اورا ندیدم
na ūrā nadīdam
نہ ندیدمش
na nadīdamesh

In all the uses of *-esh* شـ outlined above, we can use the corresponding plural suffix *-eshân* شان = them (animate and inanimate). This use is similarly colloquial :

۱ بش گفتم *bash goftam* I told him/her
۲ بشان گفتم *bashân goftam* I told them

۱ شما پهلویش بودید؟

Were you at his/her house? *shomâ pahlûyesh būdid?*

۲ شما پهلویشان بودید؟

Were you at their house? *shomâ pahlûyeshân būdid?*

۱ ندیدمش *nadîdamesh* I didn't see him/her

۲ ندیدمشان *nadîdameshân* I didn't see them

Note: بودن *bûdan* and داشتن *dāshtan*. Do not attempt yet to form the Present Subjunctives of these two verbs. They have special Subjunctive forms which we shall deal with later.

تمرین

I. Put into the Present Subjunctive:

۳ می‌رسید	۲ نیام	۱ می‌روم
۶ نمی‌خوریم	۵ می‌گوید	۴ می‌کنند
۹ می‌پردازیم	۸ نمی‌کشد	۷ می‌نویسیم
	۱۰ نمی‌برد	

II. Make your answers to Ex. I Nos. ۱, ۳, ۴, ۵, ۷, and ۹ *negative subjunctive*.

III. Make your answers to Ex. I Nos. ۲, ۶, ۸, and ۱۰ *affirmative subjunctive*.

IV. Write in Persian and then read aloud, paying attention to the stressed prefixes:

1. May I go out?
2. What am I to say?
3. Come here.
4. Where is he to go?
5. Let's see him. (One word.)
6. Don't take his money.

7. Let him not take his (own) money.

8. Say this after (= with) me.

9. Don't cook my dinner late tonight.

10. Why may I not pay?

V. Put into the form using *the suffix -esh or -eshân:

۲ باو گفتم
۴ روی * آن بود

۱ چرا آنرا نکردید؟
۳ باو نگوئید
۵ توی * اطاق نرود

VI. Translate Ex. V.



(Drawn from B. W. Robinson's "Persian Miniatures", by kind permission of the publishers, Bruno Cassirer, Ltd., Oxford.)

LESSON 19a

Questions. We said in Lesson 13a that we make a question in Persian by raising the voice towards the end of the sentence (in speech) and (in writing) we occasionally, though by no means always, use a European question-mark reversed ?. Not all Persian books, and very few Persian writers, bother about the ? mark. Persian books printed in Europe usually do, of course, use ?.

The *order of words* of the statement is not changed to make a question :

۱ اورا دیدند *ûrâ didand* They saw him

(falling tone)

۲ اورا دیدند؟ *ûrâ didand?* Did they see him?

(rising, inquiring tone)

Question-words. Many questions in Persian, as in English, are introduced by question-words :

چرا؟ *chérâ?* why?

چه چیز؟ *ché chîz?* (colloquially *chî?*) *ché?* what?

کدام؟ *kodâm?* which?

کی؟ *kî?* who?

کی؟ *kêi?* when?

کجا؟ *kojâ?* where?

چطور؟ *chétôur?* how?

چقدر؟ *chéghadr?* چند؟ *chand?* how much/many?

and the many compounds we can form from these words :

مال * کی؟ *mâl-é-kî?* whose?

برای * چه؟ *barâ-yé-ché?* for what?

از کجا؟ *az kojâ?* from where?

تا کی؟ *tâ kêi?* until when?

and so forth.

When these words are used to form questions in Persian, we can put them at the beginning of the question, as in English :

۱ حسن از کجا آمد؟ Where did Hassan come from?

۲ به کی این چیز را گفت؟ To whom did he say this?

۳ شما فردا کی میائید؟ When are you coming tomorrow?

۴ چرا امروز آمدید؟ Why did you come today?

But it is far more usual to put the question-word immediately before the verb, i.e. nearly at the end of the question :

۱ حسن از کجا آمد؟

۲ این چیز را به کی میگفت؟

۳ شما فردا کی میائید؟

۴ امروز چرا آمدید؟

In good conversational Persian this latter order is much better.

Indirect Speech. In English, we have two ways of indicating speech. We have Direct Speech :

(a) He said " I am ill "

and we have Indirect Speech or Reported Speech :

(b) He said that he was ill

These two sentences both mean exactly the same thing, but in (a) the *exact words* of the speaker, with no alteration in tense or person, are used. In (b) we merely get

a report of what the speaker said: the tense of the verb and the person of its subject are both changed to fit the report.

In Persian there is no distinction between Direct and Indirect Speech: we always use the *exact* words of the speaker.

« » Inverted commas are occasionally used in Persian: they are not obligatory.

Speech is usually introduced by the conjunction که *ke* "that". This word, like the inverted commas, is not obligatory.

Examine:

My brother said "I am ill"

OR

My brother said that he was ill
(*marîz* ill)

- | | |
|---|------------------------|
| { | ۱ برادر گفت «مريضم» |
| | ۲ برادر گفت مريضم |
| | ۳ برادر گفت که مريضم |
| | ۴ برادر گفت که «مريضم» |

Exactly the same method is used to express questions in speech:

Ahmad asked "Where are you going?"

OR

Ahmad asked where I/he/she was OR we/you/they were going

- | | |
|---|-----------------------------------|
| { | ۱ احمد پرسید «شما کجا میروید؟» |
| | ۲ احمد پرسید شما کجا میروید؟ |
| | ۳ احمد پرسید که شما کجا میروید؟ |
| | ۴ احمد پرسید که «شما کجا میروید؟» |

In the questions ۱, ۲, ۳, and ۴ above the ? may also be omitted.

The *context* of the speech usually indicates who is meant by the "شما", but the exact words of the speaker are always

used. As you see, the conjunction "که" is not always translatable into English.

A question which requires an answer "yes" or "no" may be introduced by آیا. This is an untranslatable question particle. It always appears as first word in the question clause:

{	Are you going out?	<i>shomâ bîrûn mîravîd?</i>	۱ شما بیرون میروید؟
		OR	
{		<i>âyâ shomâ bîrûn mîravîd?</i>	۲ آیا شما بیرون میروید؟

If we wish to quote a yes-no question as speech, we usually introduce this question by که آیا, which is then translated as "whether" in English. Again, neither the که nor the آیا is obligatory:

Ahmad asked "Are you going out?"

OR

Ahmad asked whether I/he/she was OR we/you/they were going out

- | | |
|---|--------------------------------------|
| { | ۱ احمد پرسید شما بیرون میروید |
| | ۲ احمد پرسید آیا شما بیرون میروید |
| | ۳ احمد پرسید که شما بیرون میروید |
| | ۴ احمد پرسید که آیا شما بیرون میروید |

All the above, ۱, ۲, ۳, and ۴, can take either « » or ? or both together; and the *context* of the question tells us who is indicated by شما *shomâ*.

Again, the same method is used to express commands as quoted speech:

Go!

bêravîd

بروید

He said "Go"

OR

He told me/him/her/us/you/them to go

- | | | |
|---|------------------------|------------------|
| { | <i>goft bêravîd</i> | ۱ گفت بروید |
| | <i>goft bêravîd</i> | ۲ گفت «بروید» |
| | <i>goft kê bêravîd</i> | ۳ گفت که بروید |
| | <i>goft kê bêravîd</i> | ۴ گفت که «بروید» |

Irregular Present Stems—3rd group : -stan verbs

Verbs whose infinitive ends in *-stan* nearly all have irregular Present Stems. Here are the most important irregularities encountered :

GROUP 3a. s-h

Infinitive	English	Present Stem
کاستن <i>kāstan</i>	lessen	-کاه- <i>-kâh-</i>
خواستن <i>khâstan</i>	wish, want	-خواه- <i>-khâh-</i>
جستن <i>jâstan</i>	jump	-ج- <i>-jah-</i>
رستن <i>rastan</i>	escape	-ره- <i>-rah-</i>

GROUP 3b. s-nd

بستن <i>bastan</i>	tie, bind, close	-بند- <i>-band-</i>
پیوستن <i>pêivâstan</i>	unite	-پیوند- <i>-pêivand-</i>

GROUP 3c. s-n

شکستن <i>shekastan</i>	break	-شکن- <i>-shekan-</i>
نشستن <i>neshâstan</i>	sit	-نشین- <i>-neshîn-</i>

(vowel change also here)

GROUP 3d. Others

گسیختن <i>gosîkhtan</i>	break	-گسل- <i>-gosel-</i>
گسیستن <i>gosîstan</i>		
شستن <i>shostan</i>	wash	-شو- <i>-shû-</i>
جستن <i>jostan</i>	look for, seek	-جو- <i>-jû-</i>
خاستن <i>khâstan</i>	arise	-خیز- <i>-khîz-</i>

In Group 3d above, note (a) *gosîstan* to break has an alternative form in the infinitive only—the present stem has only the one form. This verb is not as common as 3c *shekastan*. (b) In all these four verbs there is a vowel change as well as a consonant change. (c) Do not confuse

3a خواستن *khâstan* = to wish (pres. stem -خواه- *-khâh-*) with 3d خاستن *khâstan* (no mute -و- *v* here, N.B.) whose meaning is to arise, with the pres. stem خیز- *-khîz-*.

TEXT

مرد * دانا و مرد * پیاده

مردی دانا روزی بر سبزه کنار * راهی نشسته بود. دید شخصی پیاده میاید. وقتی که این شخص نزدیک مرد * دانا رسید پرسید «از اینجا تا شهر چند ساعت راه است؟» مرد دانا گفت «راه بروید» آن شخص تعجب کرد و پرسید «چه فرمودید؟» مرد * دانا جواب داد «گفتم راه بروید» مرد * پیاده فکر کرد «این مرد دیوانه است» و بدون اینکه حرفی بزند بطرف شهر راه افتاد وقتی که قدری راه رفت مرد * دانا صدا یش کرد و گفت «شما دو ساعته بشهر میرسید» شخص * پیاده گفت «پس چرا زود تر نگفتید» مرد * دانا گفت «چون اول نمیتوانستم تند یا یواش راه میروید نمیتوانستم بگویم دیر یا زود بشهر میرسید ولی حالا که دیدم چطور راه میروید میدانم که دو ساعته بشهر میرسید».

فرهنگ

sick, ill مریض *marîz*

seated نشسته *neshasté*

a few چند *chand*

walk { پیاده رفتن *piâdé raftan*
راه رفتن *râh raftan*

be surprised تعجب کردن *ta'ajjob kardan*

surprise تعجب *ta'ajjob*

a second time دفعه دوم *daf'é-yé-dovvôm*

ask (of) پرسیدن *porâidan*,
-پرس- (از)

then پس *pas*

but ولی *valî*

now that حالا که *hâlâ ké*

centre مرکز *markaz*

wise دانا *dânâ*

fellow شخص *shakhs*

walking, on foot پیاده *piâdé*

when وقتی که *vaghtî ké*

after بعد از *ba'd az*

moment موقع *moughé*

grass سبزه *sabzé*

a time دفعه *daf'é*

think کردن فکر *fekr kardan*

as چون *chûn*

mad دیوانه <i>divâné</i>	minute } دقیقه <i>daghlghé</i>
earlier, sooner, quicker زودتر <i>zûdtar</i>	moment } بدون * حرف زدن <i>bedûn-e-harf-zadan</i>
arrive رسیدن <i>rasîdan, -ras-</i>	slow(ly) یواش <i>yavâsh</i>
speak حرف زدن <i>harf zadan</i>	hour, watch ساعت <i>sâ'at</i>
voice صدا <i>sedâ</i>	civilization تمدن <i>tamaddon</i>
call صدا کردن <i>sedâ kardan</i>	answer جواب <i>javâb</i>
know (a fact) دانستن <i>-dân-</i>	
<i>dânestan, -dân-</i>	

تمرین

I. Answer these questions orally and in writing in Persian :

- ۱ مرد * دانا کجا نشسته بود؟ ۲ کی دید؟
 ۳ مرد * پیاده از مرد * دانا چه پرسید؟ ۴ و مرد * دانا چه جوابش داد؟
 ۵ مرد * دانا چرا این جواب را داد؟ چه چیز را نمیدانست؟

II. Translate :

- I don't know what his name is.
- Did he say where he was going ?
- Tell him to go.
- Hassan said he had seen someone in the village, but he didn't know who it was.
- Tell him to wash his hands.

III. Translate (a) into English Direct Speech, then (b) into English Indirect Speech :

e.g.

بش گفت که بروید.

(a) He said to him : " Go."

(b) He told him to go.

- ۱ ازش پرسیدم که چرا اینجا هستید ۲ بایشان فرمود بیایید
 ۳ مرد فکر کرد که این شخص دیوانه است ۴ گفت دیر است
 ۵ امروز آموختیم چند سال * پیش ایران مرکز * تمدن بود

LESSON 20

After the verbs " can, to be able to " and " want to " in English, we use the infinitive of the verb :

I can go	} (in the Present)
I am able to go	
I want to go	
I could go	} (in the Past)
I was able to go	
I wanted to go	

In all these examples, " go " and " to go " are infinitives in English.

In Persian, we do not use the infinitive in such cases, but the Present Subjunctive Tense (the *bé-* tense) in the appropriate person, thus, for example :

بروم *béravam* that I may/might go

can, to be able to :

Infinitive : توانستن *tavânestan*

Past Stem : توانسته *tavânest-*

Present Stem : -توان- *-tavân-*

Thus the Present 1st person singular is میتوانم (من) *(man) mîtavânam* I can, I am able to. The Past 1st person singular is می‌توانستم (من) *(man) tavânestam* I could, I was able to.

to want to :

Infinitive : خواستن *khâstan*

Past Stem : خواسته *khâst-*

Present Stem : -خواه- *-khâh-*

Present 1st singular می‌خواهم (من) *(man) mîkhâham* I want to. Past 1st person singular می‌خواستم (من) *(man) khâstam* I wanted to.

Examine :

۱ من میتوانم آنجا بروم *man mītavānam ānjā béravam*
I am able to go there (literally, I am able that I go there)

۲ شما توانستید آنجا بروید *shomā tavānestīd ānjā béravīd*
You were able to go (literally, that you might go) there

۳ ایشان نمیتوانند اینجا بیایند *īshān namītavānand īnjā bīāyand*
They can't come (literally, They cannot, that they may come) here

۴ کی میخواهد با من برود؟ *kī mīkhāhad bā man béravad ?*
Who wants to go (literally, that he go) with me ?

۵ هیچکس نخواست بدفتر برود *hīchkas nakhāst bēdaftar béravad*
Nobody wanted to go to the office

۶ دوستم گفت که نميخواهم دير برسم
dūstam goft ké namīkhāhad dīr bērasad
My friend said he didn't want to arrive late
(OR : My friend said : " I don't want . . . ")

The *or* *توانستن* form (called the auxiliary verb) can come just before the subjunctive verb :

۷ شما اینجا میخواهید بنشینید؟ *shomā īnjā mīkhāhīd beneshīnīd ?*
Do you want to sit here ?

or just after its own subject :

۸ شما میخواهید اینجا بنشینید؟ *shomā mīkhāhīd īnjā beneshīnīd ?*
Do you want to sit here ?

The subjunctive verb can be *understood*, of course, just as the corresponding infinitive can in English :

۹ میخواهم بگویم ولی نمیتوانم *mīkhāham bégūyam valī namītavānam*
I want to speak, but I can't

۱۰ راه نمیروند. نميخواهند *rāh namīravand. namīkhāhand*

They aren't walking. They don't want to

After the verb " want to " in English, we often have an *object* before the infinitive :

I want him to write (i.e. I don't want to write myself)

This is translated by putting the object between the auxiliary and the subjunctive verb, but in the *subject* form : i.e. no *ba* - *rā* particle attached to the noun or pronoun. For further clarity a *ke* *که* particle can be used :

I want him to write (literally. I want that he should write)	{	۱۱ من میخواهم او بنویسد
		<i>man mīkhāham ū bēnevīsad</i>
		OR
		۱۲ من میخواهم که او بنویسد
		<i>man mīkhāham ké ū bēnevīsad</i>

A further word about *خواستن* : it can of course take an ordinary direct object, as " want " can in English :

۱۳ سیب میخواهم *sīb mīkhāham* I want an apple

تمرین

I. Translate :

1. Can he write Persian ? Yes, he can.
2. Does he want to learn this ? No, he doesn't (want).
3. Where do you want to sit ?
4. I can't wash (my) hands without water.
5. Why don't you want him to see your house ?
6. Nobody could tell me this.

7. Do you want dinner now ?
8. He wanted to sleep, but he couldn't.
9. Yesterday he was very ill and couldn't eat anything.
10. When did you want to see us ? Are we to come early ?

II. Put the infinitive on the left into the correct subjunctive form to fit the sentence on the right :

نشستن	۱ میخواهد اینجا —
شستن	۲ بی آب نمیتوانم —
دانستن	۳ چه خواستید ؟ —
خواندن } نوشتن }	۴ حالا میتوانم فارسی — و —
دیدن	۵ در این کتاب نمیتوانیم — که اسمش چیست

III. (a) Put into the Past Tense Ex. II Nos. ۱, ۲, ۴, and ۵.

(b) Put into the Present Tense Ex. II No. ۳.

LESSON 20a

To ask. The English verb "to ask" is translated into Persian in two ways :

خواستن khâstan (to want) = to request, ask for something

پرسیدن porsîdan = to ask a question

They both take *از az* (from) with their personal object :

What did you ask of me ?	از من چه خواستید ؟ <i>az man ché khâstîd ?</i>	خواستن }
I asked him to come alone	از او خواستم تنها بیاید <i>az ū khâstam tanhâ biâ'id</i>	

What (question) did you ask me ?	از من چه پرسیدید ؟ <i>az man ché porsîdîd ?</i>	پرسیدن }
I asked you what this was	از شما پرسیدم که این چیست <i>az shomâ porsîdam ké in chîst</i>	

Irregular Present Stems—verbs in *دن -dan*

Verbs whose infinitive ends in *دن -dan* fall into various groups :

(a) *ادن -âdan* verbs are the second group of irregulars. See Lesson 18 for these.

(b) *یدن -îdan* verbs are all regular, forming their present stems by dropping the *یدن -îdan*, except those listed below under (c) and (d).

(c) The following verbs in *دن -dan* have present stems in *-ن -n-*, and occasionally other irregularities as well, which should be carefully noted :

Infinitive	English	Present Stem
زدن <i>zadan</i>	hit	-ز- <i>-zan-</i>
کردن <i>kardan</i>	do	-ک- <i>-kon-</i>
آفریدن <i>âfarîdan</i>	create	-آفر- <i>-âfarîn-</i>
دیدن <i>dîdan</i>	see	-بین- <i>-bîn-</i>
چیدن <i>chîdân</i>	arrange, lay out	-چین- <i>-chîn-</i>

(d) The following verbs in *دن -dan* have present stems in *-و -v-* as well as a vowel change :

Infinitive	English	Present Stem
شنیدن <i>shenîdan</i>	hear	-شنو- <i>-shenav-</i>
شدن <i>shodan</i>	become	-شو- <i>-shav-</i>

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je*, *jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fê</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ٚ is called *alef maddê*. ˆ the long sign is called *maddê*.

Of the above, you must remember that :

ا
د
ر
و } are not joined to the letter following them,
i.e. they have no short form.

ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

If we wish to suffix *-esh* or *-eshân* (him or them) as a direct object to a Compound Verb, we attach the suffix to the *non-verbal element* :

پرونش کنید *bîrûnesh konîd* Throw it out !
 بازشان نکردم *bâzeshân nâkardam* I didn't open them

TEXT

صحبت

دیروز با یک آقا صحبت کردم که اسمش علی است و ازش پرسیدم که
 شما کجا منزل میکنید؟
 من: علی من میدانم که شما چه کار میکنید ولی نمیدانم که شما کجا منزل
 میکنید

علی: چند وقت * پیش وقتی که در شهر منزل کردم منزل در خیابان * شاه
 بود ولی حال در شمیران در یک کوچه کوچکی منزل میکنم. اسم *
 این کوچه کوچه تهران است
 من: کوچه تهران - صبر کنید - آن نه کوچه کوچکی نزدیک * دفتر *
 خودتان است؟

علی: بله. من خواستم برای * تابستان نه در خود * شهر که خیلی گرم
 است زندگی کنم و باین سبب منزل * خودم را عوض کردم. شما امشب
 وقت دارید بمنزل * من بیایید شام بخورید؟ خوب. پس امیدوارم
 شما را امشب ببینم

من: از التفات * شما خیلی تشکر میکنم و خوشوقتم که می آیم
 علی: بامید * دیدار

فرهنگ

conversation صحبت *sohbat*
 to study درس خواندن *dars*
 salary حقوق *haghâgh*
 kindness التفات *ettefât*
 for your kindness شما از التفات *
az ettefât-ê-shomâ

don't mention it (lit. it's nothing)
chizi nist چیزی نیست
 hope امید *omid*
 I hope (I-am-hopeful)
omîdvâram
 school مدرسه *madrasê*
 too much زیاد *zâd*

تمرین

I. Answer : *javâb bedehîd* جواب بدهید

- ۱ شما در کدام شهر منزل میکنید؟ و کجا کار میکنید؟
- ۲ وقتی که کمی بشما التفات میکند - شما چه میگویند؟
- ۳ میتوانید فارسی صحبت کنید؟
- ۴ در انگلستان چه زبانی صحبت میکنید؟
- ۵ میتوانید شام * خودتان را درست کنید؟
- ۶ کی ناهارتان را برای * شما حاضر میکنید؟
- ۷ بگویند که آیا شما در یک دفتر کار میکنید یا نه؟
- ۸ با حقوقتان میتوانید زندگی کنید؟
- ۹ در درستان کی بشما کمک میکنید؟
- ۱۰ بگویند که چند سال در مدرسه درس خواندید

II. Translate :

1. He moved.
2. Let him move.
3. Am I to speak ?
4. Get the dinner ready.
5. Where do you live ?

III. Give the Subjunctives of :

- ۱ میشود ۲ میکنم ۳ زندگی میکنم
 ۴ صحبت نمیکنم ۵ حاضر نمیکند

IV. Translate, taking care with "ask" :

1. He asked me for an apple.
2. He asked me what the time was. (Time here = hour.)
3. Ask him where he lives.
4. Don't ask for money.
5. He asked too much for his fruit.

LESSON 21

Comparison of adjectives and adverbs. There is no difference in form between adjectives and adverbs in Persian :
khûb = good OR well, *bad* = bad OR badly.

To form the comparative degree of adjectives and adverbs, we add the suffix *-tar* to the simple form of that adjective or adverb. To form the superlative, we suffix *-tarîn* to the simple form.

Examine :

big	بزرگ <i>bozorg</i>	small	کوچک <i>kûchek</i>
bigger	بزرگتر <i>bozorgtar</i>	smaller	کوچکتر <i>kûchehtar</i>
biggest	بزرگترین <i>bozorgtarîn</i>	smallest	کوچکترین <i>kûchehtarîn</i>
	bad, badly	بد <i>bad</i>	
	worse	بدتر <i>badtar</i>	
	worst	بدترین <i>badtarîn</i>	

There are only *two* irregular comparisons :

good, well	خوب <i>khûb</i>	very, much {	زیاد <i>ziâd</i>
better	بهتر <i>behtar</i>		خیلی <i>khêilî</i>
best	بهترین <i>behtarîn</i>	more	بیشتر <i>bishtar</i>
		most	بیشترین <i>bishtarîn</i>

Note : (a) The comparative form of the adjective follows the noun it qualifies, and behaves exactly like the simple (positive) form, taking the *ezâfe*, etc. :

- a big house *manzel-ê-bozorg* منزل * بزرگ
 a bigger house *manzel-ê-bozorgtar* منزل * بزرگتر
 some good place *jâ'î khûb* جای خوب
 some better place *jâ'î behtar* جای بهتر

(b) The superlative adjective always *precedes* the noun it qualifies, and there is no *ezâfe*. We can, of course, because

of its meaning, never have an indefinite suffix *-i* associated with the superlative. The superlative always means *the best, the biggest, etc.* :

This is the biggest house این بزرگترین منزل است
in bozorgtarîn manzel ast

That is the smallest boy آن کوچکترین پسر است
ân kûchehtarîn pesar ast

(c) *than* = از *az* or تا *tâ* :

This book was dearer than that one این کتاب گرانتر از آن یکی بود
in ketâb gerântar az ân yekî bûd

"too much" and "too". These English expressions such as in "too much money" and "too good", are not easily expressed in Persian. As a rule we use, for

too much money { پول * زیاد *pûl-ê-zîâd*
 OR
 پول * خیلی زیاد *pûl-ê-khêilî zîâd*
 too good { خیلی خوب *khêilî khûb*

Both these Persian expressions really only mean *very much* and *very*. Nevertheless, we have to make do with them, as they are the nearest we can get to the English idea.

Numbers 11-20 :

	Cardinal		Ordinal
11	۱۱ یازده <i>yâzdah</i>	11th	یازدهم <i>yâzdahôm</i>
12	۱۲ دوازده <i>davâzdah</i>	12th	دوازدهم <i>davâzdahôm</i>
13	۱۳ سیزده <i>sîzdah</i>	13th	سیزدهم <i>sîzdahôm</i>
14	۱۴ چهارده <i>chahârdah</i>	14th	چهاردهم <i>chahârdahôm</i>
15	۱۵ پانزده <i>pânzdah</i>	15th	پانزدهم <i>pânzdahôm</i>

16	۱۶	شانزده <i>shānzdah</i>	16th	شانزدهم <i>shānzdahòm</i>
17	۱۷	هفده <i>hevdah</i>	17th	هفدهم <i>hevdahòm</i>
18	۱۸	هجده <i>hejdah</i>	18th	هجدهم <i>hejdahòm</i>
19	۱۹	نوزده <i>nūzdah</i>	19th	نوزدهم <i>nūzdahòm</i>
20	۲۰	بیست <i>bīst</i>	20th	بیستم <i>bīstòm</i>

More about the comparison of adjectives and adverbs. Some complex adjectives and adverbs, as in English, do not add suffixes but form their comparative and superlative degrees with the use of :

more *bishtar* بیشتر
most *bishtarīn* بیشترین

Thus :

pleasant (lit. pleasure-bringing) *neshât-âvar* نشاط آور

more pleasant *bishtar neshât-âvar* بیشتر نشاط آور

most pleasant *neshât-âvar tarīn* نشاط آور ترین

interesting (lit. worthy of note) *ghâbel-é-tavajjoh* قابل * توجه

more interesting *bishtar gh.* بیشتر قابل * توجه

most interesting *ghâbel-é ta-tavajjoh tarīn* قابل * توجه ترین

In colloquial Persian, the superlative is often expressed by using the comparative degree followed by *az hamé* "of all" or "than all", especially when the adjective is the complement of the verb *to be* :

این میز بزرگتر از همه است = این بزرگترین میز است

în bozorgtarīn mīz ast = în mīz bozorgtar az hamé ast

This table is the biggest

بهترین = بهتر از همه

بیشترین = بیشتر از همه

فرهنگ

good خوب *khûb*
better بهتر *behtar*
best بهترین *behtarīn*
much زیاد *ziād*
more بیشتر *bishtar*
most بیشترین *bishtarīn*
happy خوشحال *khoshhāl*
stubborn سرکش *sarkash*
old (of people) پیر *pīr* §
new { تازه *tāze*
جدید *jadīd*
orange (colour) نارنجی *nāranjī*
difficult مشکل *moshkel*
expensive گران *gerân*
brown قهوه‌ای رنگ *ghahvê'i-rang*
blue { آبی *âbī*
گلابی *golâbī*
cold سرد *sard*
hot (water, food, etc.) داغ *dāgh*
tight تنگ *tang*
bright, alight, light (of colours) روشن *rôushan*
out, extinguished (of lights, fires) خاموش *khâmûsh*
dark تاریک *târik*
empty خالی *khâlī*
heavy, thick سنگین *sangīn*
excellent عالی *âlī*
intelligent باهوش *bâhûsh*
Turkish ترکی *torkī*
Russian روسی *rûsī*
Italian ایتالیائی *itâlîd'î*
Indian هندی *hendī*

forbidden ممنوع *mamnû'*
grateful { متشکر *motashakker*
ممنون *mamnûn*
well-known معلوم *ma'lûm*
correct درست *dorost*
important مهم *mohemm*
lazy تنبل *tambal* (nb- is pronounced -mb-)
bad(ly) { بد *bād*
خراب *kharâb*
pleasant نشاط آور *neshât-âvar*
poor بیچاره *bīchârê*
rich دولتمند *dûlatmand*
tall, high بلند *boland*
young جوان *javân*
old (of things) کهنه *kohné*
red قرمز *gherméz*
black سیاه *sīdâh*
easy آسان *âsân*
cheap ارزان *arzân*
woollen پشمی *pashmī*
white سفید *sefid*
little (adverb) کم *kam*
a little (adverb) کمی *kamī*
warm, hot گرم *garm*
loose شل *shol*
full پر *por*
thin, light (weight) سبک *sabok*
happy خوشحال *khoshhāl*
stupid بی فهم *bīfahm*
Egyptian مصری *mesrī*
French فرانسوی *farânsavī*
German آلمانی *âlmânī*

§ *pīr* "old" always precedes its noun :

پیر * مرد *pīr-é-mard*

پیر * زن *pīr-é-zan*

Pakistani پاکستانی *pākeštāni*
 American آمریکائی *āmrikā'i*
 kind, gentle ملطف *mollafet*
 sorry متأسف *mota'assef*
 Ali علی *'ali*
 cat گربه *gorbé*

successful موفق *movaffagh*
 famous معروف *ma'arūf*
 ready, present حاضر *hāzer*
 absent غایب *ghāyeb*
 people مردم *marddm*
 always همیشه *hamîshê*

تمرین

I. Example :

- این منزل بلند است؛ منزل * شما بلندتر است ولی منزل بلندترین منزل است.
 ۱. من باهوش هستم؛ او — است ولی شما — هستید.
 ۲. کتاب * اول سبک است؛ کتاب * دوم — است ولی کتاب * سوم — است.
 ۳. علی چای * داغ میخورد؛ من چایم — میخورم ولی برادرم از همه — میخورد.
 ۴. من کم میگیرم؛ شما — میگیرید ولی این شخص * بیچاره — میگیرد.
 ۵. قرمز روشن است؛ زرد — است ولی سفید — رنگ است.

II. Translate :

- Who is the richest man in this town ?
- Ali is rich, but you are much richer.
- The eleventh chapter is more interesting than the third.
- Which book was most important ?
- Old people know better than young ones.
- I can walk faster than you.
- Can you give me a cheaper one than this ?

- He always arrives at the office earlier than you ; does he have a faster car than yours ?
- Why does the cat always sit on the most comfortable chair ?

LESSON 21a

relative. In the sentences :

- The man who* came here yesterday was my friend.
- Give me *the book which* you bought.
- Did you go to *the place where* I sent you ?

the expressions *the man who*, *the book which*, and *the place where* are called relative expressions.

They are all expressed in the same way in Persian :

۱. مردی که دیروز اینجا آمد دوست * من بود
mardî ké dîrûz injâ âmad dûst-ê-man bûd

The man who came here yesterday was my friend

۲. کتابی که خریدید به من بدهید
kitâbî ké kharîdîd be man bédêhîd

Give me the book which you bought

۳. آنجائی که من شما را فرستادم رفتید؟
ânjâ'î ké man shomâ râ ferestâdam raftîd ?
 Did you go to the place where I sent you ?

You will notice :

- We attach a *-î* suffix to the noun beginning the relative expression. If the noun ends in a vowel, or if it carries a *-ha* plural or *-l-* definite direct object suffix, we put

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je*, *jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlê (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

ا	<i>alef</i>	<i>â</i>	ت	<i>tê</i>	<i>t</i>
ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا is called *alef maddê*. ° the long sign is called *maddê*.

Of the above, you must remember that :

ا
د
ر
و } are not joined to the letter following them,
i.e. they have no short form.

ع
ا } is a consonant.
is used to introduce vowels beginning words,
whether the vowel is short or long.

و
ی } are both consonants and long vowels.

° { at the end of a word is either *h* or a short
vowel, *é*, or *a*.
anywhere else : is *h*.

Infinitive	English	Present Stem
تافتن <i>tāftan</i> §	twist/shine	-تاب- <i>-tāb-</i>
یافتن <i>yāftan</i>	find	-یاب- <i>-yāb-</i>
فریفتن <i>farīftan</i>	deceive	-فریب- <i>-farīb-</i>
کوفتن <i>kūftan</i> §	beat, pound	-کوب- <i>-kūb-</i>
روفتن <i>roftan</i> (short vowel)	sweep	-روب- <i>-rūb-</i>

§ *tāftan* and *kūftan* have also formed infinitives derived from their present stems: *tābīdan* تاییدن and *kūbīdan* کوبیدن.

There are two exceptions to the rule governing this class of irregulars. The following verbs in -افتن *-āftan* have regular present stems in -اف- *-āf-*:

bāftan, -باف- *-bāf-* to weave
shekāftan, -شکاف- *-shekāf-* to split

عبارات 'ebārāt

چرا؟ *chérā* (lit. why?) But yes! (after a negative question)

dorost ast درست است That's right

bébakhshīd ببخشید Excuse me

از التفات * *shā khīlī mamnūnam*

az eltefāt-é-shomā khēilī mamnūnam

Thank you very much for your kindness

dorost ast? درست است؟ } (rising tone)

intōur nīst? اینطور نیست؟ } Isn't that so?

'ajāb! عجب! Strange! How odd!

chīzī nīst چیزی نیست Don't mention it

چه کار کنم؟ *ché kār konam?* What (on earth) am I to do?

mota'assefam متأسفم I'm sorry

Polite Speech. (a) When speaking respectfully of somebody (i.e. somebody whom we would normally call آقا *āghā* Mr. or خانم *khānom* Mrs. or Miss) we use the 3rd person plural of the verb:

آقا اینجا هستند؟ *āghā injā hastand?*

Is (lit. are) the gentleman here?

خانم نیامدند *khānom nāyāmadand* Madame didn't come

آقای * تهرانی امروز کار نمیکنند

āghā-yé-tehrānī emrūz kār nāmīkonand

Mr. Tehrani isn't ("aren't") working today

ایشان *ishān* and in such circumstances we correspondingly use *ishān* they instead of the less polite او *ū* he or she:

'ishān āmadand ایشان آمدند *ū āmad* becomes او آمد

He/she (lit. they) came

(b) When speaking to such people, we tend to substitute for the verb گفتن *gفتن* to say, and for many other verbs when used in Compound Verbs—especially *kardan* in this case—the verb

farmūdan, -فرما- *-farmā-* to command

e.g.:

چه فرمودید آقای؟ *chē farmūdīd āghā?* What did you say (lit. command) sir?

chē farmūdīd āghā?

خانم * تهرانی فرمودند که Mrs. T. said (commanded) that

khānom-é-tehrānī farmūdand ké . . .

منوم از التفات که فرمودید

I am grateful for the favour that you did (lit. commanded)

mamnūnam az eltefātīkē farmūdīd

And similarly we have the expression

بفرمائید *bēfarmā'id* Command (me)

meaning "I am at your service. What can I do for you?"

It is very often used when answering the telephone:

ببخشید - آقای * وزیر هستند؟ بفرمائید آقا

bēbakhshīd — āghāyē vazīr hastand? bēfarmā'id āghā

Excuse me—is the Minister there?—Yes, speaking;

what can I do for you?

(c) Conversely, when referring to what I say myself, instead of گفتن *goftan* to say (and of course instead of فرمودن *farmūdan* to command, which would be inexcusable arrogance) I use the Compound Verb

عرض کردن *'arz kardan* lit. to petition, to beg

If I may say so, you are mistaken فرمودید اشتباه عرض میکنم (lit. I beg, you have commanded a mistake)

'arz mīkonam ké eshtēbāh farmūdīd (اشتباه = error)

May I (be permitted to) say that عرض کنم که . . .

'arz konam ké . . . (subjunctive)

پنج کیلو عرض کردم ولی آقا شش فرمودند

panj kīlō 'arz kardam valī āghā shesh farmūdand

I said 5 kilos but the gentleman said 6

فرهنگ

to telephone کردن تلفن <i>telefon k.</i>	number شماره <i>shomāre</i>
message پیام <i>pēighām</i>	رفعیپور (surname) <i>Rafipour</i>
director مدیر <i>modīr</i>	<i>rafi'pūr</i>
possible ممکن <i>momken</i>	

بداند *bédānad* (subjunctive of دانستن *dānestan*) "so that he should know" = in order to know. See text below.

In numerical series,

"a" الف *alef*

"c" ج *jīm*

"b" ب *bé*

"d" د *dāl*

بخوانید:

صحبت در تلفن

الف: ببخشید خانم - این شماره تهران ۳۳۰۴۵ (سی و سه صفر چهل و پنج) است؟

ب: بفرمائید خانم

الف: عرض کنم که خواستم با آقای * مدیر صحبت کنم

ب: متأسفم خانم حالا نیستند. ممکن است یک پیغام بفرمائید؟

الف: خیلی متشکر هستم. عرض کنم که بایشان بفرمائید که حسن رفعیپور تلفن کرد بداند چه ساعاتی ممکن است ایشان را ببیند.

ب: این روزهای که آقا کار * زیاد دارند مشکل است خانم ولی عرض میکنم که بهتر است فردا صبح خودشان با آقای * مدیر تلفن بفرمایند چون امروز معلوم نیست چه روز و ساعتی آقا وقت دارند.

الف: خیلی خوب - فردا آقای * رفعیپور خودشان تلفن میفرمایند. خیلی ممنوم خانم

ب: خواهش میکنم خانم.

تمرین

I. Put the two sentences together to form one relative sentence, e.g.:

آن آقا را نمیشناسم + دیروز آمدند

= آن آقای که دیروز آمدند نمیشناسم

۱ کتاب خریدید + بمن بدهید

۲ بجای رفت + هیچکس نمیداند

۳ کاشیکاری * ایرانی خریدیم + قشنگ است

۴ مردی این را گفت + دانا ست

۵ آقای آمدند + پدر * حسن هستند

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

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The auxiliary verb we use in English is *to have* : but in Persian (this is most important) it is :

بودن *bûdan* to be

I have written (lit. I am written) من نوشته ام *man neveshté am*

We have done (lit. we are done) ما کرده ایم *ma kardé im*

I had written (lit. I was written) بودم نوشته *neveshte bûdam*

We haven't done (lit. we aren't done) ایم نکرده *nâkardé im*

We hadn't done بودیم نکرده *nâkardé bûdim*

You will notice three points here : (a) in the Perfect Tense we use the short form of *to be* بودن, written not as a suffix but detached, i.e. with its own *alef*. Do not use the long form هستم *hastam*, هستید *hastîd*, etc., as an auxiliary. (b) We attach the negative prefix *-i- -nâ-* to the Past Participle, not to the auxiliary verb, and (c) the Past Participle does not change to indicate tense or person : the auxiliary does that. Use the Present of the auxiliary verb and you have the Perfect Tense ; use the Past of the auxiliary and you have the Pluperfect, or Past Perfect as it is sometimes called.

In Lesson 22 we gave the special Subjunctive Tense of بودن *to be* : باشم *bâsham*, باشید *bâshîd*, etc. This tense, used as an auxiliary, gives us the Perfect Subjunctive :

that I may have written باشم نوشته که *ke neveshté bâsham*

that you should have seen باشید دیده که *ke دیدé bâshîd*

that you might not have gone باشید نرفته که *ke shomâ nârafté bâshîd*

ke shomâ nârafté bâshîd

Notice that in this tense, as in the two other Perfect tenses, the negative suffix is added to the participle and not to the auxiliary.

The Present Subjunctive of داشتن *dâshtan* "to have" is not used in modern Persian ; instead we always use the Perfect Subjunctive, but with present meaning :

۱. داشته باشم *dâshté bâsham* (that) I may have, let me have

۲. داشته باشید *dâshté bâshîd* may you have

etc.

۱. میخواهم که شما این را داشته باشید

mîkhâham ke shomâ inrâ dâshté bâshîd

I want you to have this (main verb in the Present)

۲. میخواستم که شما اینرا داشته باشید

mîkhâstam ke shomâ inrâ dâshté bâshîd

I wanted you to have this (main verb in the Past)

The first three tenses we learned in this book, the Present, Past, and Present Subjunctive, are by far the most common and most useful in Persian. The three Perfect Tenses we have learned in this lesson are rarely used in ordinary conversation ; but all the same it is necessary to know them, as they occur frequently in writing and occasionally in rather formal speech.

While we are on the question of the subjunctive, it would be as well to note that constructions of the following type require the next verb to be in the subjunctive, either the Present Subjunctive or the Perfect Subjunctive as the time-sequence may require :

it is possible (that) ممکن است (که) *momken ast (ke)*

it is not possible غیر ممکن است *ghêir-e-momken ast*

ممکن نیست *momken nîst*

it is not certain معلوم نیست *ma'lûm nîst*

one hopes that امید است (که) *omîd ast (ke)*

I hope امیدوارم *omîdvâram*

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(b) As an adjective, in the usual manner of adjectives :

روی دیوار یک ساعت بزرگ آویخته است
rû-yê-dîvâr yek sâ'at-ê-bozorg âvîkhtê ast

On the wall is hung (there hangs) a big clock

The Past Participle-adjective of the verb (-گذرن-) گذشتن
gozashtan -gozar- to pass, to happen, is used to mean
 "last" :

Time passes quickly *vaght zûd mîgozarad* وقت زود میگذرد

last month *mâh-ê-gozashtê* ماه گذشته

last week *haftê-yê-gozashtê* هفته گذشته

last lesson *dars-ê-gozashtê* درس گذشته

last year *sâl-ê-gozashtê* سال گذشته

and a proverb :

gozashtê ké gozashtê گذشته که گذشته

lit. : Past what (is) past (i.e. Let bygones be bygones)

Must and may. We have learned how to say "can" and
 "want to", using *tavânestan* توانستن and *khâstan* خواستن :

I can do this work *metavânâm in kârrâ bêkonam*
 CAN میتوانم این کار را بکنم

Do you want to come tomorrow? *mîkhâhîd fardâ biâ'id?* میخواهید فردا بیایید؟
 WANT TO

The verbs "must" and "may" both take the Subjunctive in the same way as do *can* and *want to*, but *must* and *may* are *impersonal verbs* : they change for tense, but not for person :

must, infinitive *bâyestan* بایستن, only has the two impersonal forms *bâyad* (Present) "it must be so" and *bâyest* (Past) "it had to be so".

may, infinitive *shâyestan* شایستن, only has the impersonal forms *shâyad* (Present) "it may be so" and *shâyest* (Past) "it might be so". Examine :

(a) MUST :

I must do this *bâyad in kâr râ bêkonam* باید این کار را بکنم
 (lit. It must be I do this)

You must come tomorrow *bâyad fardâ biâ'id* باید فردا بیایید
 (lit. It must be you come tomorrow)

(b) HAD TO (Past of MUST) :

I had to do this *bâyest in kâr râ bêkonam* بایست این کار را بکنم
 (lit. It had to be I do this)

۴ بایست دیروز بیایید

You had to come yesterday *bâyest dîrûz biâ'id*
 (It had to be you come yesterday)

(c) MAY :

۵ شاید بیاید *shâyad biâyad*
 (lit. It may well be he come)

I may do this *shâyad in kâr râ bêkonam* شاید این کار را بکنم
 (It may well be I do this)

(d) MIGHT (Past of MAY) :

۷ بایست آمده باشد *bâyest âmadê bâshad*
 (It might be, he come)

Whether the impersonal verb is in the Present or Past form we normally use the Present Subjunctive of the verb following it, as you see from the examples above. If we use the Perfect Subjunctive of the second verb, we get the meaning "must have (done)", "may have (done)" :

۸ باید رفته باشد *bâyad raftê bâshad*
 (i.e. Surely he has gone)

He may have gone *shâyad rafté bâshad* شاید رفته باشد
(i.e. Probably he has gone)

Colloquial Pronunciation. Colloquial Persian pronunciation differs in some respects from elevated pronunciation, which is the pronunciation we have been using throughout this book so far. Colloquial Pronunciation is not a matter of class difference: educated and uneducated Iranians alike use both styles of pronunciation, depending on the occasion. Colloquial is that used in ordinary conversation, Elevated is that used on formal occasions, by rich and poor alike. We must also remember that Colloquial can still be polite and grammatically correct: the Polite Forms we have learnt are just as frequently pronounced colloquially as in elevated pronunciation. Colloquial uses the same grammar, the same vocabulary, the same Polite Forms, and of course is spelled like Elevated; there is only one standard Persian spelling.

The two principal things to learn are Elision and Vowel Change.

Elision.

- (a) In Colloquial, the present stems of the verbs
- | | |
|-------------------------------|----------------------------------|
| دادن <i>dâdan</i> to give | گفتن <i>goftan</i> to say |
| آمدن <i>âmadan</i> to come | رفتن <i>raftan</i> to go |
| توانستن <i>tavânestan</i> can | خواستن <i>khâstan</i> to want to |
| شدن <i>shodan</i> to become | |

are shortened thus:

- | | |
|--------------------------------|--------------------------------|
| -ده- <i>-deh-</i> becomes -d-: | میدهم <i>mîdam</i> I give |
| -گو- <i>-gû-</i> becomes -g-: | میگویند <i>mîgand</i> they say |

- | | |
|---|--------------------------------------|
| -ا- <i>-â-</i> becomes -: | میایم <i>mîam</i> I come |
| بیایید <i>bé'id</i> come: | میائیم <i>mî'im</i> we come |
| -رو- <i>-rav-</i> becomes -r-: | بروم <i>béram</i> let me go |
| -توان- <i>-tavân-</i> becomes -tûn- | نمیتوانیم <i>nâmtûnim</i> we can't |
| خواه- <i>-khâh-</i> becomes -khâ-, and the short vowel <i>a</i> disappears, thus: میخواهم <i>mîkhâm</i> I want. BUT | |
| میخواهیم <i>mîkhîm</i> , میخواهید <i>mîkhîd</i> . | |
| -شو- <i>-shav-</i> becomes -sh-: | نشوم <i>nâsham</i> let me not become |

(b) The -د *-ad* ending of the 3rd Person Singular Present and Present Subjunctive becomes -é:

- | | |
|--|----------------|
| میکند <i>mîkonad</i> becomes <i>mîkoné</i> | He does |
| بشود <i>bêshavad</i> becomes <i>bêshé</i> | Let him become |

But note these exceptions to this rule:

- | | |
|---|------------------------|
| میخواهد بخواد <i>mîkhâd, bêkhâd</i> | He wants. Let him want |
| میاید بیاید <i>mîâd, bâd</i> OR <i>mîad, biad</i> | He comes. May he come |

The same is true of the negative forms of the above.

(c) است *ast* following a consonant is pronounced in Colloquial as é:

- | | | | |
|----------------------|-----------|----------------------|-----------|
| دیر است <i>dîr é</i> | It's late | باز است <i>bâz é</i> | It's open |
|----------------------|-----------|----------------------|-----------|

The pronunciations of هست *hast*, نیست *nîst*, and است *ast* or -st following a vowel, remain unchanged.

(d) The only Past Stem which is colloquially shortened is that of توانستن *tavânestan*, which, like the Present Stem (see (a)) shortens -avâ- to -û-:

- | | |
|---|---------|
| میتوانم <i>mîtûnam</i> | I can |
| میتوانستم <i>mîtûnestam</i> , توانستم <i>tûnestam</i> | I could |

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چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
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۲ با اینکه این اسب خوب باشد من نمیتوانم سوار آن بشوم
bâ inké in asb khûb bâshad man nêmitavânam savâr-é-ân
bêshavam

Although this horse is ("be") good, I can't ride him
bâvojûd-é-inké in mâshîn âlî bâshad nêmitavânam ânâ
bêkharam

Although this car is ("be") excellent, I can't buy it

The following conjunctions take either the Subjunctive or some other tense, depending on certain circumstances:

اگر *agar* if تا *tâ* so that/until
 برای اینکه *barâyé inké* so that/because

اگر *agar* "if" takes the Subjunctive after it if the verb is in the present or future time (i.e. if the *condition* is a possible one):

۴ اگر زود بیاید اتوبوس میگیرد - اگر نه نمیگیرد
agar zûd biyâdad otobûs mîgîrad — agarnâ, nêmitîrad

If he comes soon, he'll catch the bus—if not, he won't

In this example, he may yet come in time: it is still a possibility.

But if the verb following the اگر *if* is a *Past* verb (of any tense), then obviously the condition is impossible. In this case:

۵ اگر زودتر میآمد اتوبوس را میگرفت
agar zûdтар mîâmad otobûsrâ mîgereft

If he had come sooner he would have caught the bus we use the IMPERFECT (the Past with *mî-* prefixed) in both parts of the sentence.

تا *tâ* has two meanings: (i) *so that, in order that* (when it usually takes the Subjunctive), and (ii) *until*, when it

takes the Subjunctive when referring to the future, and the Past Tense when referring to the past:

اینجا صبر کنید تا من بیام
injâ sabr konîd tâ man biâyam
 Wait here until I come

اینجا صبر کرد تا من آمدم
injâ sabr kard tâ man âmadam
 He waited here till I came

The conjunction وقتی *vaghtîké* "when" (see Lesson 21a, Relative expressions) takes the Past Tense when we wish to translate an English Perfect Tense:

وقتی که آمد این را بش بدهید
vaghtîké âmad inrâ besh bedîd
 When he has come, give him this

or برای اینکه *barâyé inké*, when it means "so that", "in order that", takes the Subjunctive. It can also mean "because", in which case it takes some non-Subjunctive tense. Compare:

SO THAT . . .

۱ خوب کار کنید برای اینکه موفق باشید
khûb kâr konîd barâyé inké movaffagh bâshîd
 Work hard so that you may be successful

with

BECAUSE . . .

۲ موفق بودم برای این که خوب کار کردم . . .
movaffagh būdam barâyé inké khûb kâr kardam
 I was successful because I (had) worked hard

No. ۱ uses the Subjunctive, No. ۲ uses some other tense, in this case the Past. No. ۱ expresses a hypothesis, No. ۲ a fact.

The Passive. In English the Passive of verbs is formed

ح like چ, خ, ج but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

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by using the past participle of the verb with the auxiliary "to be" in the appropriate tense:

I see becomes I am seen

I saw becomes I was seen, etc.

In Persian the same rule applies, but the auxiliary used is *shodan*, -shav- "to become", NOT *بودن* "to be", which, you will remember, forms Perfect tenses, not Passives.

In Persian the Past Participle precedes the auxiliary, in the Passive as in the Perfects which you have already studied:

I see *mîbînám* becomes I am seen *dîdé mîshavam*

I saw *dîdam* becomes I was seen *dîdé shodam*

I have seen *dîdé am*—I have been seen *dîdé shodé am*

let me see *bébinám*—let me be seen *dîdé béshavam* OR *dîdé shavam*

let me not see *nâbinám*—let me not be seen *dîdé nâshavam*

(Note: in the Passive, the negative is attached to the auxiliary, not, as is usually the case, to the participle.)

We use the Passive far less in Persian than we do in English.

Passive of Compound Verbs. (a) Verbs compounded with *kardan*, and a few others, drop their verbal element and use *shodan* instead, to give the Passive:

satisfy کردن *râzi k.* be satisfied شدن *râzi sh.*

fill کردن *por k.* be filled شدن *por sh.*

empty کردن خالی *khâlî k.* be emptied شدن خالی *khâlî sh.*
open کردن باز *bâz k.* be opened شدن باز *bâz sh.*
extend (a thing) کردن *pahn k.* be extended شدن *pahn sh.*
find کردن پیدا *péidâ k.* be found شدن پیدا *péidâ sh.*
arrange کردن درست *dorost k.* be arranged شدن درست *dorost sh.*
prepare کردن حاضر *hâzer k.* be made ready شدن حاضر *hâzer sh.*
send داشتن ارسال *ersâl d.* be sent شدن ارسال *ersâl sh.*

(b) A few verbs compounded with داشتن *dâshtan* change this verbal element to یافتن *yâftan* ("to find") to form their Passives:

educate داشتن پرورش *parvaresh d.* be educated یافتن پرورش *p. yâftan*
accomplish داشتن انجام *anjâm d.* be accomplished یافتن انجام *anjâm yâftan*

(c) Verbs compounded with most other verbal elements put that element into the Past Participle and add the appropriate tense of the auxiliary *shodan* in the normal way:

It shows نشان میدهد *neshân mîde*

It is shown نشان داده میشود *neshân dâde mîshavad*

He took it away آنرا ور داشت *ân-râ var dâst*

He was taken away ور داشته شد *var dâsthe shod*

With the Passive, "by" = از *az.*

By whom was this found? این از کی پیدا شد?

în az kî péidâ shod?

In English, we have a curious habit of forming passives from verbs which have no Direct Object: I was given (i.e. to me, Indirect Object, was given . . .). This is not possible in Persian. The passive equivalents of such verbs

which take Indirect Objects, as, for example, گفتن to say, فرمان دادن command, فروختن sell, پرسیدن ask, etc., can only be formed thus :

I was given	{	EITHER (a) They gave to me . . .	بمن دادند	<i>béman dâdand</i>
		OR (b) To me was given . . .	بمن داده شد	<i>béman dâdé shod</i>
I am told	{	EITHER (a) They tell me . . .	بمن میگویند	<i>béman mîgûyand</i>
		OR (b) To me it is said . . .	بمن گفته میشود	<i>béman gofte mîshavad</i>
We were asked	{	EITHER (a) They asked from us . . .	از ما پرسیدند	<i>az mâ porsîdand</i>
		OR (b) From us it was asked . . .	از ما پرسیده شد	<i>az mâ porsîdé shod</i>

Numbers. Here are the remaining numbers :

Cardinal	Ordinal
21 بیست و یک <i>bîst o yek</i>	بیست و یکم <i>bîst o yekom</i>
22 بیست و دو <i>bîst o do</i>	بیست و دوم <i>bîst o dovvom</i>
23 بیست و سه <i>bîst o sé</i>	بیست و سوم <i>bîst o servom</i>
24 بیست و چهار <i>bîst o chahâr</i>	(etc.)
25 بیست و پنج <i>bîst o panj</i>	Cardinal
26 بیست و شش <i>bîst o shesh</i>	27 بیست و هفت <i>bîst o haft</i>
28 بیست و هشت <i>bîst o hasht</i>	29 بیست و نه <i>bîst o noh</i>
30 سی <i>sî</i>	31 سی و یک <i>sî o yek</i>
40 چهل <i>chehel</i>	50 پنجاه <i>panjâh</i>
60 شصت <i>shast</i>	70 هفتاد <i>haftâd</i>
80 هشتاد <i>hashtâd</i>	90 نود <i>navad</i>

100 صد <i>sad</i>	151 صد و پنجاه و یک <i>sad o panjâh o yek</i>
200 دویست <i>devîst</i>	
300 سیصد <i>sîsad</i>	400 چهارصد <i>chahâr sad</i>
500 پانصد <i>pânsad</i>	600 ششصد <i>shesh sad</i>
700 هفتصد <i>haft sad</i>	800 هشتصد <i>hasht sad</i>
900 نهصد <i>noh sad</i>	1000 هزار <i>hezâr</i>
1969 (year or numeral) ۱۹۶۹	هزار و نهصد و شصت و نه <i>hezâr o noh sad o shast o noh</i>
2000 دو هزار <i>dô hezâr</i>	
3000 سه هزار <i>sé hezâr</i>	
1,000,000 ۱,۰۰۰,۰۰۰ میلیون <i>melyûn</i>	
$\frac{1}{2}$ نصف <i>nesf</i>	50% پنجاه درصد <i>panjâh dar sad</i>
100% صد درصد <i>sad dar sad</i>	

You will notice (a) Numbers from 21 to 29, 31 to 39, 41 to 49, etc., are formed by coupling the larger number (tens) to the smaller number (units) with *o* "and". (b) All compound numbers are formed in this way, right into the millions. (c) The tens, 30 to 90, are simple numerals, and irregularly formed. The only difference between *sé* 3 and *sî* 30 is the vowel. (d) 200, 300, and 500 have special words, *devîst*, *sîsad*, and *pânsad*. Otherwise the hundreds are regularly compounded. (e) The Arabic word for "first", *avval*, is not used for 21st, 31st, 101st, etc.—these are regularly formed by suffixing *-ôm* to the Cardinal number at the end of the compound.

When constructing any number, always work from greatest to smallest, and always connect separate elements with *o*, which is pronounced *o*.

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for you, *شما* *shomâ*. Strictly speaking, this is the *plural* form of you. There is also a *singular* form

“thou” *تو* *to*

with its secondary forms *بتو* *bé-to* to thee, *ترا* *torâ* (no و) thee, direct object—and so forth.

This form of *you* is only used as is “tu” in French or Italian, or “du” in German, i.e. to *one* person with whom one is on *very familiar terms indeed*. It even happens that father and son will address each other as *شما* *shomâ*. In some cases the use of *تو* *to* implies a familiarity almost verging on contempt. The foreigner is well advised *never* to use it; but it should be known, as it is sometimes heard, and is used in literature. The verb with *تو* *to* as its subject is the same as the *شما* *shomâ* form in all tenses, but with the final *-d* taken off:

شما ید	تو ید	شما رفتید	تو رفتی
<i>shomâ id</i>	<i>to i</i>	<i>shomâ raftid</i>	<i>to rafti</i>
you are	thou art	you went	thou didst go
شما دارید	تو داری	دیده باشید	دیده باشی
<i>shomâ dârid</i>	<i>to dâri</i>	<i>dîdé bâshîd</i>	<i>dîdé bâshî</i>
you have	thou hast	you may have seen	thou mayest have seen

But for the *imperative* we drop the *-id* of the *شما* *shomâ* imperative form:

بیاید	بیا	نویسید	نویس
<i>biâ'id</i>	<i>biâ</i>	<i>nânevîsîd</i>	<i>nânevîs</i>
(you) come	(thou) come	don't (you) write	don't (thou) write

The corresponding possessive suffix is *-at* (this is the original singular of *-etân*):

منزلتان	منزلت	پدرتان	پدرت
<i>manzeletân</i>	<i>manzelat</i>	<i>pedaretân</i>	<i>pedarat</i>
your house	thy house	your father	thy father
دوستانتان	دوستانیت	خودتان	خودت
<i>dûsthâyetân</i>	<i>dûsthâyat</i>	<i>khodetân</i>	<i>khodat</i>
your friends	thy friends	your own, yourself/ves	thy own, thyself

Colloquial Pronunciation. In the Subjunctive and Imperative of some verbs, the *-i* *bé-* becomes *bo-* when the next pronounced vowel is *o*, *ô*, or *û*:

بکن	بکنید	بکنیم	} from کردن <i>kardan</i> to do
<i>bòkon</i>	<i>bòkonîd</i>	<i>bòkonîm</i>	
	بگو		} from گفتن <i>goftan</i> to say
because the next pronounced vowel is not <i>o</i> , <i>ô</i> , or <i>û</i> .	BUT بگوئید <i>bégîd</i> بگوئیم <i>bégam</i>		
	بگذر	بگذرید	} from گذشتن <i>gozashtan</i> to pass
	<i>bògozar</i>	<i>bògozarîd</i>	
	بگذرند		
	<i>bògozarand</i>		

And note especially the pronunciation of the *تو* *tô* imperative in:

the و is pronounced *ô* here — *برو!* *bòró!* }
but as *-av* here, where the next vowel is not pronounced *o*, *ô*, or *û* { *بهری*, *bérî*, } from رفتن *raftan*
بروی *béravî* }
and similarly with شدن *shodan*: *نشو!* *nàshô!*

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ح like ح like ج, خ, but undotted :
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° = ح

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ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
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ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
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III. (a) On the left hand is my mother and on the right hand is my father.

(b) I am giving you everything.

(c) Our brother comes to town every month.

LESSON 8

II. (a) من باو چه میدهم؟ (b) باو نان و کره میدهم
(c) او بکار میاید؟ بله میاید (d) او پول دارد؟ نه ولی کار دارد

III. (a) He came to work.

(b) This flower is in the water.

(c) Everyone comes to town on horseback.

(d) I have no money.

LESSON 9

II. (a) من خوب میخوام (b) آن جا بد است
(c) او چه چیز در دست دارد؟ (d) آب گرم نیست

III. (a) I have a request. (c) This man is very good.

(b) Tomorrow is Friday. (d) This is a good place.

(e) The sum of three and four is seven.

LESSON 10

II. 1. پول نخواست
2. سه تا شیشه آب گرم دارد و دو تا آب سرد دارد
3. باو نان و کره داد
4. در دست سه تا نان دارد

III. 1. Six and four are ten. 3. Everybody came.
2. I have three flowers. 4. He wanted warm water.

LESSON 11

II. (a) ا د ذ ر ز ژ و (b) ث ص : s ذ ض ظ : z
ت (iii) ز (ii) س (i) ح : h ط : t
(iv) ا (d) consonant. (f) ه . ا

III. 1. دوستم از پل آمد 2. من قبل از شما میایم
3. من باو چه چیز دادم؟ هیچ چیز 4. نان و آب دارد

VI. 1. I gave you these three loaves of bread and that water.

2. I have none other than this (nothing but this).

3. A friend came from Tehran.

4. In this town the water isn't good OR there is no good water.

5. He will come to the bridge with some money tomorrow.

LESSON 12

II. 1. ما در شهریک دوست با اسبش دیدیم 2. شما بآن مرد نان دادید
3. ایشان نان با کره خوردند 4. او نان و آب گرفت
5. باو هر چیز دادم

V. 1. I saw a horse in town.
2. We ate fish with water and bread and butter.
3. That man got three horses in town.
4. They ate and drank that water and bread.
5. The carpenter took some money.
6. We saw a horse.
7. I gave some money to the man.
8. This horse drank some water.
9. I saw everything in Tehran.
10. They saw two people.

LESSON 12a

I. (1)	گرفتم	رفتیم	رفتید	رفتید
(2)	گرفتید	گرفتید	رفتید	رفتید

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LESSON 16

- I. 1. این عمارت * بزرگ * قشنگ * مال * بانک * ملی ایران است.
 2. زبان * فارسی آسان نیست.
 3. _____
 4. حسن * شوfer شوfer * خوبی است.
 5. _____
 6. در خیابانهای * مختلف * شهر * تهران ماشینهای * زیاد هست.
 7. این اسب مال * کیست؟ مال * برادر * این آموزگار است.
 8. سیب گلابی و گیلان میوه خوب است.
 9. یک پرندۀ بزرگ در درخت دیدم.
 10. _____
- III. 1. آن ماشین مال کیست؟ کدام؟ آن یکی
 2. آن ماشین وزیر فرهنگ است.
 3. تهران پایتخت ایران است. شهری بزرگ است.
 4. در ایران زیاد شهرهای بزرگ نیست ولی دههای کوچک زیاد هست.
 5. چون ماشین از خیابانهای اصفهان گنشت چیزی قابل توجه دیدم.

IV.

Apposition	Noun + Adjective	Possession
۱ حسن * شوfer	۲ این عمارت * بزرگ چیست ۳ اسب * قشنگ است ۵ نقاشی قشنگ	۳ اسب * این آقا ۴ چراغهای * این ماشین

LESSON 16a

- I. 1. خسته ام
 2. مینویسد؟
 3. میروید؟
 4. نمیخواند

5. خوشحالم
 6. میروند
 7. آمدند
 8. کی میبینند؟
 9. چه میگذرد؟
 10. میدهید
- II. 1. میروم
 2. میبینم
 3. کی میگذرد؟
 4. میخورند
 5. مینویسد
 6. میخوانید
 7. نمیبیند
 8. میبرد
 9. میخوانند
 10. میگیرد
- III. (1) میگیرم
 (2) میگیرد
 (3) { میگیرد
 میگیرد
 میبینم
 میبینید
 میبیند
 میبینند
- IV. 1. تازه ام
 2. بلدند
 3. کجائید؟
 4. در آبد
 5. خسته ایم
- V. 1. میافند
 2. میروند
 3. مینویسم
 4. میگذرد
 5. نمیخواند

LESSON 17

- I. 1. روی میز یک بشقاب یک کارد و یک فنجان هست
 2. چه نزدیک میز است؟
 3. در این منزل سه نفر هست. بیرون منزل یک باغ هست و توی باغ گلهاست
 4. شما کلید را در در دیدید؟ بله در در بود ولی آن را بیرون کشیدم.
 5. برای ناهار شما هر روز چه میگیرید؟
 6. شما با ناشتائی قهوه میخورید؟ در انگلستان چای از فنان میخورند ولی در ایران از لیوان میخوریم
 7. کی پشت در ایستاد؟
 8. دیروز دوست خودم را با پدرش دیدم
 9. این را پهلوی شما گفت؟
 10. نه بدوستان خودش بیرون گفت
 11. داخل این منزل اثاثه زیاد هست
 12. منزل او نزدیک سفارت واقع است

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3. بش بگوئید برود 4. حسن گفت که کسی را در ده دیدم ولی نمیدانم که کیست

5. بش بگوئید که دستهایش را بشوید

- III. 1. (a) I asked him "Why are you here?"
(b) I asked him why he was here/there.
2. (a) He commanded them "Come".
(b) He commanded them to come.
3. (a) The man thought "This fellow is mad".
(b) The man thought that the fellow was mad.
4. (a) He said "It is late".
(b) He said that it was late.
5. (a) Today we learned "Some years ago Iran was the centre of civilization".
(b) Today we learned that some years ago Iran was the centre of civilization.

LESSON 20

- I. 1. او میتواند فارسی بنویسد؟ بله میتواند
2. او میخواهد این را بیاموزد؟ نه نمیکند
3. شما کجا میخواهید بنشینید؟
4. دستها را نمیتوانم بدون آب بشویم
5. چرا نمیکشاید او منزل شما را ببیند؟
6. هیچ کس نتوانست این را بمن بگوید
7. حالا شما میخواهید؟
8. خواست بخوابد ولی نتوانست
9. دیروز خیلی مریض بود و هیچ چیز نتوانست بخورد
10. شما کی خواستید مارا ببینید؟ زود بیائیم؟
- II. 1. بنشیند 2. بشویم 3. بدانید؟
4. بخوانم و بنویسم 5. ببینیم

- III. (a) 1. خواست اینجا بنشیند 2. بی آب نتوانستم بشورم
4. پس توانستم ... 5. در این کتاب نتوانستیم ببینیم ...
(b) 3. چه میخواهید بدانید؟

LESSON 20a

- II. 1. حرکت کرد 2. حرکت کند 3. من صحبت کنم؟
4. شما کجا منزل میکنید؟ 5. شام را حاضر کنید
- III. 1. بشوم 2. بکنم 3. زندگی کنم
4. صحبت نکنم 5. حاضر نکنند
- IV. 1. از من سیب خواست
2. از من پرسید که ساعت چیست
3. از شما پرسید که کجا منزل میکند
4. پول نخواهد
5. برای میوه خودش زیاد پول خواست

LESSON 21

- I. 1. بیشتر با هوش - با هوش ترین
3. داغتر - داغتر
5. روشنتر - روشنترین
2. سبکتر - سبکترین
4. کمتر - کمترین
- II. 1. در این شهر دولت مند ترین مرد کیست؟
2. علی دولت مند است ولی شما خیلی بیشتر دولتمند هستید
3. فصل یازدهم از فصل سوم خیلی بیشتر قابل توجه است
4. کدام کتاب مهمترین کتاب بود؟
5. مردم پیر از جوانان بهتر میدانند
6. من میتوانم تندتر از شما راه بروم
7. میتوانید یکی ارزانتر از این بمن بدهید؟
8. همیشه زودتر از شما بد فتر میرسد؟
آیا ماشین سریع تر از مال شما دارد؟
9. چرا گربه همیشه در (روی) راحت ترین صندلی مینشیند؟

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ذ ض ظ = ز

ص ث = س

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ب	<i>bê</i>	<i>b</i>	ث	<i>sê</i>	<i>s</i>
پ	<i>pê</i>	<i>p</i>	ج	<i>jîm</i>	<i>j</i>

چ	<i>chîm</i>	<i>ch</i>	ظ	<i>zâ</i>	<i>z</i>
ح	<i>hé hotî</i>	<i>h</i>	ع	<i>'ain</i>	<i>'</i>
خ	<i>khé</i>	<i>kh</i>	غ	<i>ghain</i>	<i>gh</i>
د	<i>dâl</i>	<i>d</i>	ف	<i>fé</i>	<i>f</i>
ذ	<i>zâl</i>	<i>z</i>	ق	<i>ghâf</i>	<i>gh</i>
ر	<i>rê</i>	<i>r</i>	ک	<i>kâf</i>	<i>k</i>
ز	<i>zé</i>	<i>z</i>	گ	<i>gâf</i>	<i>g</i>
ژ	<i>zhê</i>	<i>zh</i>	ل	<i>lâm</i>	<i>l</i>
س	<i>sîn</i>	<i>s</i>	م	<i>mîm</i>	<i>m</i>
ش	<i>shîn</i>	<i>sh</i>	ن	<i>nûn</i>	<i>n</i>
ص	<i>sâd</i>	<i>s</i>	و	<i>vâv</i>	<i>v, û, ô</i>
ض	<i>zâd</i>	<i>z</i>	°	<i>hé havaz</i>	<i>h, é</i>
ط	<i>tâ</i>	<i>t</i>	ی	<i>yê</i>	<i>y, î</i>

ا is called *alef maddê*. ° the long sign is called *maddê*.

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III. 1. شتر که در دوره گذشته مهمترین حیوان در بیابان بود حالا برای مسافرت کردن آنقدر مهم نیست

2. صندلی که تعمیر کرد بیاورید
3. شما در کشتی که او از شما صحبت میکرد مسافرت کردید؟
4. این نقشکیه دیروز خریدند یکی از قشنگترین نقشهائی است که من دیده‌ام
5. در آن موقع در شیراز که از شهرهای ایران است منزل داشت

LESSON 23a

I.

علی بابا

وقتیکه علی بابا تمام زرها را جمع کرد از خدا میخواست که چند وزنه و یک کیسه با خودش آورده بود تا بتواند زرها را وزن کند. بعد از اینکه قدری راجع بان فکر کرد بنظرش رسید عاقلانه است که بمنزل برادرزن خود برود تا وزنها را بگیرد. مصطفی (-برادرزنش-) مایل بود کیسه و وزنها را باو بدهد و (داد) و علی رفت تا زر خود را بکشد.

چند ساعت بعد پس از آنکه علی کشیدن زر خود را تمام کرد با اسبابش بمنزل مصطفی برگشت. با وجود یککه مصطفی از همین خانواده علی بود او را دوست نداشت. بعد از آنکه کیسه وزر را از علی گرفت گفت: «علی قبل از آنکه بروید بمن بگوئید که زرتان کجاست بنظرم شما مردی خیلی دولتمند می‌آئید چون هنوز قدری زر در ته این کیسه هست. تمام زرها مال پادشاه است و هر چند من برادر و دوستتان باشم آنچه میدانم میگویم مگر اینکه شما زر خودتان را نشان بدهید.

- | | |
|---------------------------|--------------------|
| II. 1. (a) آمده باشم | (b) بیایم |
| 2. (a) نوشته باشد | (b) بنویسد |
| 3. (a) رسیده باشد | (b) برسد |
| 4. (a) نیامده باشم | (b) نیائیم |
| 5. (a) اجازه فرموده باشید | (b) اجازه بفرمائید |

LESSON 24

I.

	Elevated	Colloquial
1.	<i>ânjâ mîravam</i>	<i>unjâ mîram</i>
2.	<i>nâmîtavânand</i>	<i>nêmîtûnand</i>
3.	<i>zûd mîâyad</i>	<i>zûd mîad/mîâd</i>
4.	<i>bâshad</i>	<i>bâshê</i>
5.	<i>nâmîdânestam</i>	<i>nêmîdûnestam</i>
6.	<i>nâkonad</i>	<i>nâkonê</i>
7.	<i>chê mîgû'îd ?</i>	<i>chê mîgîd ?</i>
8.	<i>bandê bâyard bèravam</i>	<i>bandê bâyard bèram</i>
9.	<i>nâmîkonand</i>	<i>nêmîkonand</i>
10.	<i>kâretân âsân ast</i>	<i>kâretûn âsûn é</i>

- II. 1. میتوانم خوب فارسی صحبت کنم
 2. می‌خواهم
 3. باید
 4. شاید
 5. بایست
 6. می‌خواستم
 7. میتوانستم
 8. شایست
 9. باید کرده باشم
 10. شاید

- III. 1. This man killed himself.
 2. Do you speak Persian yourself?
 3. We must arrange it ourselves.
 4. Perhaps they have gone themselves (he . . . himself).
 5. Don't deceive yourself.

ح like ح like ج, خ, but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

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vowel, *é*, or *a*.
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3. (a) فصل (b) chapter/season, chapters/seasons.
 4. (a) سبب (b) cause/reason, luggage.
 5. (a) خطر (b) danger, dangers.

- VI. 1. ۱ طلوع آفتاب چیزی قشنگ است
 2. ۲ روزنامه امروز رسیده است؟
 3. ۳ نمیفهمم چرا نمیتوانند زبان فارسی را بیخوانند و بنویسند
 4. ۴ شهر اصفهان پر از عمارت‌های بزرگ و مهم است

VOCABULARIES

In the following Vocabularies, all numbers and most proper names have been omitted, as they can be found through the Index. The abbreviations mean: *k.* کردن *kardan* (and forming a passive with شدن *shodan*); *b.* بودن *bûdan*; *â* آمدن *âmadan*; *d.* داشتن *dâshtan*; *dd.* دادن *dâdan*; *ksh.* کشیدن *kashîdan*—which are the verbs used to form Compound Verbs from the words given, thus: “اجازه *ejâzé* permission *dd.*” means that اجازه *ejâzé* means permission, and that اجازه دادن *ejâzé dâdan* means to give permission, to permit.

PERSIAN-ENGLISH

آب <i>âb</i> water	اطراف <i>atrâf</i> directions
آب و هوا <i>-o havâ</i> climate	آفتاب <i>âftâb</i> sun
آبی <i>-â</i> blue	آفریدن <i>âfarîdan</i> create
آتش <i>âtesh</i> fire	افتادن <i>oftâdan</i> fall
اتفاق افتادن <i>ettefâgh oftâdan</i>	آقا <i>âghâ</i> Mr., gentleman
happen	اگر <i>agar</i> if
اتوبوس <i>otôbûs</i> bus	البته <i>albatté</i> certainly
اثاث <i>asâsé</i> furniture	الطفات <i>eltefât</i> kindness
اجازه <i>ejâzé</i> permission <i>dd.</i>	اما <i>ammâ</i> but
آخر آخر <i>âkher</i> , - <i>în</i> last	آمدن <i>âmadan</i> come
اداره <i>edâré</i> office	امروز <i>emrûz</i> today
ارتش <i>artesh</i> army	امسال <i>emsâl</i> this year
آرد <i>ârd</i> flour	امشب <i>emshab</i> tonight
ارزان <i>arzân</i> cheap	آموختن <i>âmûkhtan</i> teach
از <i>az</i> from, than, by	آمیختن <i>âmîkhtan</i> mix
آزمودن <i>âzmûdan</i> test	امید <i>omîd</i> hope
آسان <i>âsân</i> easy	امیدوار <i>-vâr</i> hopeful
اسب <i>asb</i> horse	آن <i>ân</i> that, it
اسباب <i>asbâb</i> luggage	انجا <i>ânjâ</i> there
اسلام <i>eslâm</i> Islam	انداختن <i>andâkhtan</i> throw
اسم <i>esm</i> name	آنطور <i>ântôur</i> like that
آش <i>âsh</i> stew	آنقدر <i>ânghadr</i> so (much)
آشپز <i>-paz</i> cook	آنها <i>ânghâ</i> those, they
اشتباه <i>eshtebâh</i> error <i>k.</i>	او <i>û</i> he, she
اصل <i>asl</i> origin	آوردن <i>âvardan</i> bring
اصلاً <i>-an</i> actually	اوقات <i>ôughât</i> times
اتاق <i>otâgh</i> room	اول <i>avval</i> first

-an firstly	بخشیدن <i>bakhshīdan</i> excuse
آویختن <i>āvīkhtan</i> hang	بد <i>bad</i> bad
آهسته <i>ahesté</i> slowly	بدون <i>bedūn-e</i> without
اهمیت <i>ahammīyat</i> importance	بدون اینکه <i>-īnké</i> unless
آهن <i>āhan</i> iron	برادر <i>barādar</i> brother
آیا <i>āyā</i> whether	برای <i>barā-yé</i> for
ایستادن <i>istādan</i> stand, stop	برای اینکه <i>-īnké</i> so that, because
ایشان <i>ishān</i> they	بر خاستن <i>bar khāstan</i> arise
ایل <i>il</i> tribe	بردن <i>bordan</i> carry
این <i>in</i> this	برف <i>barf</i> snow
اینجا <i>injā</i> here	برق <i>bargh</i> lightning,
آینده <i>āyandé</i> next	electricity
اینطور <i>intōur</i> like this	برگ <i>barg</i> leaf
اینقدر <i>īnghādr</i> so (much)	برگشتن <i>bar gashtan</i> return
با <i>bā</i> with	برنج <i>berenj</i> rice, brass
با اینکه <i>-īnké</i> although	بریدن <i>borīdan</i> cut
باد <i>bād</i> wind	بزرگ <i>bozorg</i> big, great
باران <i>bārān</i> rain	بس <i>bas</i> enough
باز <i>bāz</i> open <i>k.</i>	بستگی <i>bastegī d. bā</i> depend on
بازی <i>bāzī</i> game	بستن <i>bastan</i> close, tie
باشگاه <i>bāshgāh</i> club	بسیار <i>besyār</i> very
باعث <i>bā'es</i> cause	بشقاب <i>boshghāb</i> plate
باغ <i>bāgh</i> garden	بعد <i>ba'ad</i> , -an afterwards
بافتن <i>bāftan</i> weave	بعد از <i>-az</i> after (preposition)
بالاخره <i>belakheré</i> lastly	بعد از اینکه <i>-az īnké</i> after (con-
باهوش <i>bāhūsh</i> intelligent	junction)
باید <i>bāyad</i> must	بعد از ظهر <i>-az zohr</i> afternoon
بجای <i>béjā-yé</i> instead of	بعضی <i>ba'azī</i> some
بچه <i>bachché</i> child	باقیه <i>baghiyé</i> remainder
بخاری <i>bokhārī</i> stove	بلد <i>balad</i> knowledgeable

بلند <i>boland</i> tall, -k. raise	پاسبان <i>pāsbān</i> watchman
بله <i>balé</i> yes	پاک <i>pāk</i> clean
بنا <i>bannā</i> builder	پایتخت <i>pā-yé-takht</i> capital
بندر <i>bandar</i> port	(city)
بنده <i>bandé</i> (slave) I	پائیز <i>pā'iz</i> Autumn
بنظر <i>bénazar ā.</i> appear	پائین <i>pā'in</i> low, below
بنگاه <i>bongāh</i> establishment	پختن <i>pokhtan</i> cook
بو <i>bū</i> smell <i>k.</i>	پدر <i>pedar</i> father
بودن <i>būdan</i> be	پذیرفتن <i>pazīroftan</i> receive
به <i>bé</i> to	(guests)
بها <i>bahā</i> price	پر <i>por</i> full <i>k.</i>
بهار <i>bahār</i> Spring	پرداختن <i>pardākhtan</i> pay
بهتر <i>behtar</i> better	پرده <i>pardé</i> curtain
بهترین <i>-in</i> best	پرسیدن <i>porsīdan</i> ask
بی <i>bī</i> without	پرندۀ <i>parandé</i> bird
بیابان <i>biābān</i> desert	پریدن <i>parīdan</i> jump, fly
بیچاره <i>bīchāré</i> poor	پریروز <i>parīrūz</i> day before
بیدار <i>bīdār</i> awake <i>k.</i>	yesterday
بیرون <i>bīrūn-e</i> outside	پیش شب <i>parīshab</i> night before
-k. throw out	last
بیشتر <i>bīshhtar</i> more	پزشک <i>pezeshk</i> doctor
بیشترین <i>-in</i> most	پس <i>pas</i> then
بیفهم <i>bīfahm</i> stupid	پست <i>post</i> post
بیمارستان <i>bīmārestān</i> hospital	پسر <i>pesar</i> boy, son
بین <i>bēin-e</i> between	پس فردا <i>pasfardā</i> day after
بینی <i>bīnī</i> nose	tomorrow
پا <i>pā</i> foot	پشت <i>posht-e</i> behind
پادشاه <i>pādeshāh</i> king	پشت بام <i>-bām</i> roof
پارچه <i>pārché</i> cloth	پشم <i>pashm</i> wool
پارسال <i>pārsāl</i> last year	پل <i>pol</i> bridge

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ENGLISH-PERSIAN

Note : The words given here in Persian are transliterated, in Persian alphabetical order, in the Persian-English part.

about راجع به	appear بنظر آمدن
accept قبول کردن	apple سیب
accident تصادف	arrange چیدن
actually فعلاً	arrive رسیدن
address نشانی	as چون
advantage فایده	be ashamed of خجالت کشیدن از
aeroplane هواپیما	ask پرسیدن؛ خواستن
after(wards) بعداً	at پهلوی
بعد	attention k. توجه
after از (اینکه)	autumn پائیز
بعد از ظهر noon—	awake k. بیدار
age سن	bad بد
air هوا	bag کیسه - کیف
—port فرودگاه	bank بانک
alight k. روشن	bath حمام
all تمام؛ همه	be بودن
alone تنها	beautiful زیبا؛ قشنگ
also نیز؛ هم	because برای اینکه
although با اینکه	become شدن
always همیشه	bed تخت خواب
among در میان	before قبل از (اینکه)
ancient قدیم	beginning k. شروع
and و	behind پشت
animal حیوان	bell زنگ
answer dd. جواب	belonging to مال

beside کنار	buy خریدن
—s جز	by از
best بهترین	calendar تقویم
better بهتر	call صدا کردن
between بین	camel شتر
big بزرگ	can توانستن
bird پرند	car ماشین
birth تولد	carpenter نجار
black سیاه	carpet فرش
blue آبی	قالی
boat کشتی	carry بردن
book کتاب	cause باعث
born متولد	cat گربه
bottom ته	certainly البته
box صندوق	a certain فلان
boy پسر	chair صندلی
bread نان	chance فرصت
break شکستن	change k. عوض
—fast ناشتائی	تغییر
bridge پل	chapter فصل
bright روشن	cheap ارزان
bring آوردن	cheese پنیر
brother برادر	cherry گیلاس
brown قهوه‌ای رنگ	chief کل
builder بنا	child بچه
building عمارت	Christian عیسوی
burn سوختن	class کلاس
bus اتوبوس	clean k. پاک
but و؛ اما	climate آب و هوا
butter کره	clock ساعت

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gift هدیه - تقدیمی
 girl دختر
 give دادن
 glass شیشه
 a glass لیوان
 go رفتن
 God خدا
 gold زر
 good خوب
 —byه خدا حافظ
 —morning سلام علیکم
 government دولت
 grass سبزه
 grateful ممنون
 متشکر
 green سبز
 ground زمین
 guest مهمان
 half نصف
 نیم
 hand دست
 —kerchief دستمال
 hang آویختن
 happen اتفاق افتادن
 happy خوشحال
 hard سخت
 hat کلاه
 have داشتن
 he او
 head سر

heart دل
 heavy سنگین
 help کمک
 here اینجا
 high بلند
 history تاریخ
 hit زدن
 holiday عید
 hope امید
 —ful امیدوار
 horse اسب
 hospital بیمارستان
 hot داغ
 hour ساعت
 house خانه؛ منزل
 how چطور
 — much
 — many چقدر؛ چقدر
 hungry گرسنه
 I من؛ بنده
 ice یخ
 if اگر
 ill مریض
 importance اهمیت
 important مهم
 in در
 increase افزودن
 in order to تا؛ برای اینکه
 inside داخل
 in spite of باوجود

instead of بجای
 intelligent باهوش
 interesting قابل توجه
 iron آهن
 Islam اسلام
 it آن
 jug کوزه
 jump پریدن
 just هم
 key کلید
 kill کشتن
 kind مهربان
 —ness التفات
 a kind جنس؛ طور
 جور
 king شاه؛ پادشاه
 knife کارد
 know دانستن؛ شناختن
 known معلوم
 well-known معروف
 lady خانم
 lane کوچه
 lamp چراغ
 language زبان
 last آخر؛ آخرین
 —ly بالاخره
 to last طول کشیدن
 late دیر
 laugh خندیدن
 law قانون

lazy تنبل
 leaf برگ
 leather چرم
 left-hand چپ
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 to like داشتن
 خط
 listen گوش کردن
 little کوچک
 a little کمی
 lock قفل
 long بلند
 look at نگاه کردن
 look for جستن
 loose شل
 lose گم کردن
 low پائین
 luggage اسباب
 lunch ناهار
 mad دیوانه
 match کبریت
 me مرا
 meaning معنی
 means وسیله
 measure پیمودن
 meat گوشت

medicine دوا	necessary لازم
message پیام	necessities لوازم
minister وزیر	need داشتن لازم
ministry وزارت	neighbour همسایه
minute دقیقه	never هرگز؛ هیچوقت
Miss خانم	new تازه؛ جدید
mistake اشتباه k.	newspaper روزنامه
mix آمیختن	next آینده
moment موقع	night شب
money پول	no نه؛ خیر؛ نه؛ هیچ
month, ماه	noon ظهر
moon ماه	North شمال
more بیشتر	not yet هنوز . . . نه
morning صبح	now حالا
Moslem مسلم	number نمبر؛ شماره
مسلمان	office دفتر؛ اداره
mosque مسجد	old کهنه؛ پیر
most بیشترین	a one یکی
mother مادر	open باز k.
mountain کوه؛ که	or یا
mouse موش	other دیگر
move off حرکت کردن	out (lights) خاموش
Mr. آقا	outside بیرون
Mrs. خانم	own خود
must باید	owner صاحب
nail میخ	page صفحه
name نام؛ اسم	pain درد
nation ملت	painter نقاش
—al ملی	paper کاغذ
near نزدیک	pass گذشتن

pay پرداختن	quarrel گفتگو
peace صلح	quarter ربع
pen قلم	queen ملکه
pencil مداد	quick(ly) زود
people مردم	railway راه آهن
perhaps شاید	rain باران
permission dd. اجازه	raise بلند کردن
Persian language فارسی	reach رسیدن
person شخص	read خواندن
photograph عکس	ready حاضر k.
picture نقش	reason سبب
place جا	receive (guests) پذیرفتن
a plain دشت	reckoning k. حساب
plate بشقاب	red قرمز
pleasant نشاط آور	religion دین؛ مذهب
point اصل	remain ماندن
police شهربانی	remainder بقیه
poor بیچاره	remember یاد داشتن
port بندر	remove ور داشتن
possible ممکن	repair تعمیر k.
post پست	republic جمهور
pot ظرف	request خواهش k.
potato سیب زمینی	result نتیجه
pour ریختن	return برگشتن
press فشردن	rice برنج
price قیمت	right راست
private شخصی	ring زنگ زدن
produce در آوردن	rise برخاستن
prophet پیغمبر	river رودخانه
protect حفظ k.	road راه
put گذاشتن	roof پشت بام

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protect حفظ k.	road راه
put گذاشتن	roof پشت بام

translation *k.* ترجمه
 travel *k.* مسافرت
 —ler مسافر
 tree درخت
 tribe ایل
 trouble زحمت
 take — *ksh.*
 try *k.* سعی؛ کوشش
 tube لوله
 twist تافتن
 پیچیدن
 under زیر
 —stand فهمیدن
 unless بدون اینکه
 upon روی
 until تا
 various مختلف
 very خیلی
 بسیار
 village ده
 visit دیدن رفتن
 vocabulary فرهنگ
 voice صدا
 wages حقوق
 wait صبر کردن
 walk پیاده رفتن
 راه رفتن
 wall دیوار
 want میل داشتن
 خواستن

war جنگ
 warm گرم
 wash شستن
 watch ساعت
 water آب
 we ما
 wear پوشیدن
 weather هوا
 weave بافتن
 week هفته
 weight وزن
 West مغرب
 what چه؛ چه چیز
 when وقتی که
 where کجا
 whether آیا
 which کدام
 white سفید
 who کی؛ که
 why چرا
 wide پهن
 wind باد
 window پنجره
 wine شراب
 winter زمستان
 wise دانا
 with با
 —in در ظرف
 —out بی؛ بدون
 woman زن

wood چوب
 wool پشم
 word کلمه؛ لغت
 work کار
 world جهان؛ دنیا
 worthy of قابل
 wrap پیچیدن

write نوشتن
 year سال
 yellow زرد
 yesterday دیروز
 you شما
 young جوان